# THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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## THE INDEPENDENT.

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### EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, and JOSEPH P. THOMPSON. The immediate Editorial supervision is committed to Mr. THOMPSON.

The Editors will be aided, also, in their consultations by the Rev. R. S. STORRS, Jun.; who will continue to contribute to the literary and other departments of the paper, over his own signature, (S.)

The Assistant Editor is Rev. JOSHUA LEAVITT.

REV. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✱) are enlisted as stated contributors.

### LETTER FROM MAINE.

CUMBERLAND COUNTY, April 12, 1852.

To the Editors of The Independent:

GENTLEMEN:—The infrequency of my communications would justify you in dropping the word "occasional" formerly used in the caption of our "correspondence," and substituting that used by a certain publisher of a small sheet, who promised only a "*semi*-occasional" issue.

April is with us, yet hardly true to its name and character, it opens the year but reluctantly. The snow covers half the country even in this more southern portion of Maine; although somewhat singularly, the storm of last week which left some fifteen inches of snow in Boston, gave us but five or six, and still less eastward; while on the Kennebec there was no storm at all. At sea the storm was terrible. The steamer St. Lawrence from Portland, after making the Boston light and within half an hour of the harbor, was suddenly wrapped in the descending snow and darkness so densely as to render her progress utterly perilous. She immediately put to sea and braved the winds and waves of the open ocean rather than the breakers of a treacherous coast. After passing through a scene of terror the like of which the most experienced sailors on board had never witnessed, they reached Boston after an exposure of about thirty hours, with their decks swept and the loss of one man. On entering the harbor appropriate resolutions were prepared, expressive of the feelings of the company, some two hundred and fifty persons, and religious services were held, at which was read that singularly appropriate hymn, commencing—

> "God moves in a mysterious way
> *His wonders to perform,*
> *He plants his footsteps on the sea,*
> *And rides upon the storm.*"

How many acknowledge the footsteps of God upon the sea or land only when he demonstrates his presence by these more fearful tokens! Strange that men should fail to recognize with equal readiness the hand of God in their daily care, in the sunshine and the shower, as in the earthquake and the storm. How inconsistent, as well as strange, that many men who claim that God is to be known only as a Being of benevolence, and is worthy of our admiration only in the displays of his love, should fail so often to remember and adore him when around their daily paths with his countless benefits, and pause to wonder and to pray only when he arises in his wrath to shake terribly the earth or sea.

Do you open a letter from Maine without expecting to find something touching the Maine Law? Your telegraphic news last week contained the brief but pregnant announcement that NEAL DOW had failed of a re-election to the mayorship of Portland. Perhaps some one nearer the scene of the battle can explain better than I the elements brought into the contest and the tactics which secured this defeat. You may set this down to begin with, that THE DEFEAT OF MR. DOW IS NOT THE DEFEAT OF THE LAW: albeit such will be the impression abroad, and for this reason hundreds of temperance men who voted against him will yet rue the day.

Was the victory then one of rum? All agree in saying *No*. Was it one of mere personal illfeeling toward the hero of the Maine Law? *No*. Was it one of the *Democracy*? *No*. Was it one of the *Liberal Whigs*? *No*. What then? A victory of all these elements combined.

The whole plot was one admirably adapted to succeed. Mr. Dow is a Whig. The city is Whig. The Democrats have been out of power for a series of years. Can they reinstate themselves? Can they select *the* candidate? Admirable! They have the man. Hon. A. K. Parris, formerly a highly popular Governor of the State, just returned to the city of his former residence from an absence of nearly twenty years at Washington, a man of excellent character and abilities, a temperance man and a gentleman "all of the olden school," and yet not obnoxious to the friends of a larger liberty than the "Maine Law" allows, is brought into the field as the Democratic candidate. Who shall be appealed to to elect him? His party of course. But how shall the strong temperance men of that party be induced to vote against Dow? By the assurance that the Law should be enforced by Parris—an assurance effectual in securing its object with all save the *five hundred* noble names that were attached to a higher law than that of Democracy.

To whom else is the appeal for support made? To Whigs opposed to Dow on personal grounds: to Whigs opposed to the law itself: to others opposed to its stringent enforcement; to the seizure of liquors entering the ports of Maine for other States or provinces; to men afraid that the commercial interests of the city would be damaged. To whom else? To the whole foreign population—hundreds of whom were naturalized for the occasion—how many of them were imported for the purpose from other towns, it is difficult to ascertain from the varying rumors. It is remarkable that Mr. Dow received more votes at this election than when he was chosen a year ago. Whence came the four hundred majority of Parris in addition to the other hundreds needed to balance Dow's majority of last year? Let "Pat" tell a part of the story. Going into one of the Express offices with his keg, the honest "ally" orders a quantity of liquor from Boston by express. Express man declines violating the law. "And fath," says Pat, "havint we repealed the law?" Oh no. "But indade Dow's down, and aint the law down too?" With this variety of supporters, and other influences not now to be named, there is no wonder that Dow was defeated.

But somebody is yet to be disappointed. We fear it will be the temperance men who have trusted to a man supported by all the anti-temperance in the city. We *hope* it will be the hundreds of rummies who were led to believe that the man who opposed Dow would favor them. We shall see. In the mean time let temperance men abroad understand fully that the Maine Law is receiving at home more and more of the confidence and affection of the people. The attempt to drag it down by the unholy alliances of political demagogues will be but partially successful. They shall yet roll under the wheel in the forth-goings of its power.

H. S.

### FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, April 5, 1852.

To the Editors of The Independent:

GENTLEMEN:—On the 15th of February the *second* Congregational church in Minnesota Territory was organized at Point Douglass, where Rev. R. Hall is laboring as a missionary of the A. H. M. Society. The council was composed of Rev. Messrs. Seccombe and Boutwell, Congregationalists, and Neill and Whitney, N. S. Presbyterians. Mr. Boutwell was Moderator; Mr. Neill preached: Mr. Whitney gave the fellowship of the churches, and Mr. Seccombe made the consecrating prayer. A majority of the members had expressed their preference for the Congregational polity before the letters-missive were sent out, so that the form of organization was easily settled. Mr. Hall writes me, that the church embraces about all the Congregational and Presbyterian professors at Point Douglass, Cottage Grove, eight miles in the interior, and Point Prescott opposite, in Wisconsin. Point Douglass is situated between the Mississippi and the St. Croix rivers, and at the junction of the two. I am informed that Rev. Mr. Sherwin has also formed a Congregational church at the new and rapidly growing town of Prairie La Crosse, on the Mississippi, in Wisconsin.

Rev. Mr. Seccombe feels quite encouraged with the prospect at St. Anthony's Falls. He has had some additions to his little church. As the result of the statement I made in *The Independent* a short time since, he has received, to aid in building his edifice, $5 from a young man in New York city; $2 from Limerick, Me.; $2 from Lisbon, Wis., and $100 from *Philadelphia*. He says this has given him and his church much encouragement:—"The people here have done nobly, having subscribed over $800, yet we need more than that to complete our house. What is subscribed here must nearly all be 'turned' in some way, *money* being out of the question."

Your eastern readers can have no idea of the difficulty of raising *money* in the new settlements of the West for building churches. The people will subscribe to pay in work, &c., but money they have not, and yet *some* money *must be had*. Hence $50 or $100 given in *cash* to aid such an enterprise, affords a wonderful stimulus, and is a real benefit which can hardly be appreciated at a distance. As an illustration let me give a recent case. A Congregational church in one of our best counties in this State, and at the county seat, have for a year or more been trying to build a house of worship; but, although they could secure labor and some of the materials, they could not get the necessary *money*. They have been constantly applying to the committee of our association who have in charge the disbursement of funds contributed for aiding churches to build, but they had none on hand. At length a gentleman in Ohio promised us $100. They were informed that when received, a part should be appropriated to them. They waited long and anxiously, and at length began to despair; for the decision to make a beginning to build depended on the reception of that aid. The money finally came into my hands, and I forthwith dispatched a letter containing $50 to the minister of the church, and have just received the following reply:

"Your letter was received by last night's mail, having been detained by the ice. The delay had greatly discouraged our people, and they were about giving up all hope of building this year. Indeed they felt it to be *impossible*. Your letter was hailed with the greatest delight. We had met for prayer. We heard that the Dubuque mail had come. One started for the Post-office and soon returned with a letter. Men, women and children stood around, anxiously waiting the issue of breaking the seal. It might seem childish to others; but the result was to decide the great and important question for us, whether we were to have a place of our own in which to worship God—a congenial home, so essential to our happiness and spiritual prosperity, or not. All felt that they had pledged all they could, and there was still an indispensable lack. Shall the contents of this letter be the requisite aid? It was opened; out dropped a $50 bank note. Every countenance beamed with delight. The question was probably settled agreeably to our anxious wish. We read the letter together, bowed in prayer, and 'thanked God and took courage.' After meeting, the building committee held a consultation and resolved to begin and push forward the work. Our house will cost about $500. With your $50 we have pledged about $340. The universal cry is, 'Times are hard!' I trust this little band of Christians will now be enabled to fulfill their design, and soon be able to say, as they gather in their own sanctuary, "How amiable are thy tabernacles, O Lord of Hosts."

And here let me say that our building fund is low, and the committee have before them some pressing calls for aid. Much has been done, as will appear by their annual report to the Association at its next meeting, but there are many places that greatly need aid. In scarcely any way can $50 or $100 be so well applied as in aiding our feeble western churches to erect for themselves a house of worship. Any person wishing to contribute any sum, large or small, can forward it to Rev. A. Turner, Denmark, or Rev. J. C. Holbrook, Dubuque, Iowa, who constitute the committee appointed by our General Association.

I have just received a letter from the Scribe of the North-eastern Congregational Association in Ohio, from which the following is an extract. I give it as received. None of the members are personally known to me, but I believe them to be sound in the faith and devoted to the cause of Christ.

"At a meeting of the Association of Congregational ministers in North-eastern Ohio, which was held at Hamp den, Geauga county, on the first Tuesday in February, I was instructed to inform you that we, as an Association, fully agree with you in the sentiments which you had then published in *The Independent*, relative to Home Missions and the Presbyterian tendencies of western Colleges.* * * I think Congregational principles are gaining ground in this region. Our Association was organized in 1848. We expect some additions soon. The Puritan Association has lately been organized in the neighborhood of Western Reserve College, and consists of about ten ministers, including *one* of the College Professors. There are also some two or three other Associations on the Reserve, which are made up of those who sympathize with the Oberlin school. The donation of *ten thousand dollars* from Cate. Oviatt, to found a professorship of Sacred Rhetoric in W. R. College, was on the express condition that the incumbent should be a Congregationalist. (I send you a copy of the conditions.) Yet the Rev. H. N. Day, Oviatt professor, is a member of presbytery. I have been told that he has given *some encouragement* that he will unite with the Puritan Association. It is expected that a convention will be called during the coming summer to make arrangements for organizing a General Association for the State. Be assured that your letters in *The Independent* and *Puritan* are much approved by Congregationalists in this region. We hope you will not be discouraged by opposition."

The conditions of the donation for the Oviatt professorship are as follows: "That the man to be supported in this endowment shall be an ordained minister in communion with some Christian church of the Congregational denomination: a discreet, sober, honest, learned and pious man, sound in the faith and orthodox according to the principles of the Confession of Faith subscribed by the Professors in the associate foundation in the Theological Seminary, Andover, Mass., and giving his assent to the Confession of Faith adopted by the Trustees in W. R. College: That the church in the College shall remain Congregational in its organization and discipline, and the instructors in the institution shall not teach in opposition to the principles of Congregationalism as found in the churches of Connecticut and Massachusetts." It seems to me that the *spirit* of these conditions, at least, requires or should prompt the Oviatt professor to unite with an Association rather than a Presbytery, and that the College church should be connected with the former rather than the latter. I presume most of the professors in the College are connected with presbytery, as is the church.

After Prof. Allen denied so peremptorily what I published as to the Presbyterianism of Lane Seminary, I wrote to the minister whose language I quoted on the subject, for the grounds of his assertion (a graduate, by the way, of the Seminary). I have just received his reply. His reasons are—1st, That by its charter the Seminary is to be distinctively Presbyterian: 2d, T. A. Mills (for whom the *Watchman of the Valley* was bought up) [and made decidedly Presbyterian, it before having been too liberal in its treatment of Congregationalism], who is the very personification of Presbyterianism and the author of the cry of "Church Extension," i. e. the extension of pro-slavery Presbyterianism, has been elected to the trusteeship of the Seminary; 3d, He (Mills) went to Chicago to induce Mr. Patterson to accept the leading chair in the Seminary, and whether he is a Congregationalist you know as well as I. *He was elected to the Theological Professorship* AFTER *he had published that the Congregationalists must be excluded from the N.W. Seminary*, 'BECAUSE THE DIFFERENCES BETWEEN THEM AND HIMSELF AND ASSOCIATES 'MUST BE MADE MATTER OF INSTRUCTION IN THE NEW THEOLOGICAL SEMINARY.' This publication Prof. Allen had read before Mr. P. was called to Lane.

*Rev. Mr. Noyes*, late of Andover Seminary, and a *Mr. Van Vliet*, were recently ordained to the work of the gospel ministry by the Mineral Point Pres. and Cong. Convention in Western Wisconsin. Mr. Noyes is laboring in Mineral Point, Wis., and Mr. Van Vliet has recently taken charge of the German Cong. church in this city. Rev. J. M. Phillips, of Hazle Green, Wis., was dismissed at the same time from his pastoral charge there, and has removed to Kossuth (late Yellow Springs), Iowa. Rev. D. P. Smith, agent for the Amer. Sunday-school Union for Iowa, reports that he has raised in our churches about $100 per month for that society for the last ten months. This is a favorable beginning surely for such an agency in this new State. The day is not distant when "the West" will be no contemptible field on which to raise funds for benevolent purposes. Strange as it may now appear to some, the West will, ere half a century rolls round, if not ere a quarter, be more prolific in this respect than any other section of the Union. The benevolent societies that shall secure the favor of the West will not be among the least in their receipts. This is a subject well worthy of attention.

The tide of emigration is beginning again to pour in upon us since navigation opened. The Asia, from Pittsburgh direct, landed 75 passengers and a large amount of freight at our wharf last week, and put off 375 deck and 182 cabin passengers at different points in this State. The amount of public lands entered in the Dubuque District, embracing north-eastern Iowa, during the year 1851, was 401,858 acres—by far the largest amount ever sold in any one year. In 1838, there were about 27,000 acres entered; in 1850, 259,000. Of the entries in 1851, 70,000 acres were with cash, and 331,000 with land warrants. Northern Iowa is now attracting, and justly, much attention. It will afford a beautiful home for the emigrant, and every facility for business and the accumulation of wealth. A bill has just passed the Senate of the U. S., making a liberal grant of land to aid in constructing the Dubuque and Keokuk, and the Dewenport and Council Bluffs railroads in this State, and it is now before the House and will probably become a law. We had a grand illumination and great rejoicings here one evening last week, on account of official information received, that the contracts for building the portion of the Illinois Central railroad from Freeport to this place (on the route to Chicago), would be let during this month, and the work be immediately commenced and vigorously prosecuted to completion.

Respectfully yours, J. C. H.

For the Independent.

### ORDER OF THE CHURCHES OF THE OLD COLONY: COUNCILS.

The provision for "seeking the advice of neighbor churches," is the great conservative principle which gives our churches unity and identity of action, so that we are not weakened by extension and colonization, but contrariwise, consolidated and strengthened. It is also the shield by which the rights of its members are protected and secured, the panacea by which the disorders of the church are healed, and the right arm by which the pastors are sustained in their places and in their duties amidst groundless disaffection, and delivered from "the violence of unreasonable men." The churches are "little democracies," and without checks and balances, would be, like other unchecked governments, "little tyrannies," subject to popular impulses and outbreaks, "feeling power and forgetting right."

Luther and the first reformers perceived that the churches should be *autonomies*, that is, self-governed, but he said "I cannot institute such assemblies: simple towns-people—these are their members: what can I do with such elements? If the thing becomes possible, I shall not be wanting in duty." So the civil authority formed the converts into such bodies as it saw fit. But though the "simple people" might not always know the best manner of self-government, John Robinson found that the time had come, in his day, when certain *moral* "elements" might be infused into these "elements," so that these "assemblies" might be safely "instituted."

1. The pastors, and even some of the brethren, could well understand the principles of "decency and order," and take care that the meetings were conducted in accordance with them.

2. The brethren would generally act conscientiously, and may well be supposed to know what action of the church would be right or wrong; and their meetings would be good schools of instruction and edification in proper church work.

3. The Bible was now printed, and the writings of the wise and good began to be accessible; the proceedings of civil and ecclesiastical courts began to be printed, and all these would constitute a kind of common law to guide the churches in their proper action.

4. Supposing that very few of each particular church should have sufficient means of information in such things, and should be at a loss as to what should be their duty, or should do what they ought not to do, the advice of neighbor churches might be sought and obtained, and it might well be presumed that every church would delegate its most competent members for the occasion. And it might also well be presumed that every church would conscientiously and candidly attend to the advice which should be given,—not rashly reject it and risk the displeasure of its neighbors. And if they should do so, the moral effect of the advice would sustain an injured pastor or brother, and restore him to the fellowship of the churches.

Rash, improvident, improper and oppressive action has been witnessed in public bodies ever since the world began: such action not being peculiar to the churches. But it has been found that such action may be so far checked and prevented that liberty and self-government are clearly preferable to monarchy and aristocracy. Our "memorials" prove that even far less evil has resulted from this "*soul-liberty*" of the churches, than from the *civil* liberty of self-governed communities; both would be bad *without* proper checks, but both are good *with* them. Legislation is checked by fundamental laws, bills of right, constitutions; and when these are disregarded, and the minority or individuals suffer, the courts of law will interpose and pronounce the act invalid. Church action is checked by the eternal principles of right and wrong, by the whole system of natural and moral law, by the whole New Testament, which is its ecclesiastical constitution. If these principles are disregarded and the rights of the minority or a single member injuriously affected, an ecclesiastical council will advise that all such action is void. It may thus well be hoped that the churches aware of this beforehand, will refrain from all wrong and oppressive action, or that, when such action does improvidently occur, they will listen to the advice of neighbor churches; if not, such advice will have weight in the community of churches: the injured brother will be in communion with them, the injured pastor will have sufficient testimonials for his admission to labor in other parts of the vineyard of the Lord.

The advice of neighbor churches is sought in respect to the gathering or organization of a church, the settlement and ordination of a minister, in cases in which a church are doubtful as to their duty, or serious ly divided in opinion; when letters testimonial and of dismission are asked and refused; when a member is laid under censure and the censured person desires such advice; when the pastor's dismission is desired either by himself or his church; when a church proposes to depose its pastor, and perhaps in a few other cases; as when injurious reports are circulated respecting a pastor which the church wish to be investigated. These councils have become an important part of the order of our churches, and when mutually agreed on, have been entirely successful in preserving the unanimity, quiet, prosperity and autonomy of the churches.

But it sometimes happens that, by improvident legislation, the fundamental laws, the bill of rights, are disregarded, and great injury would be the consequence, but for the judicial courts which pronounce such legislation wholly void and inoperative. And so it sometimes happens that particular churches by their action, improvidently violate the great principles of moral justice, whereby inexpressible distress would fall upon pastors or members, but for their right to call in neighbor churches to hear, consider, and advise in the case. And this right would be of small account if a church, by refusing to accede to the request, could wholly prevent any such advice being called for or given. So that the system would fail of the end and design of the founder of Congregationalism, if it did not favor the convocation of *ex parte* councils, as a civil government would fail of its end if it failed to secure the constitutional rights of the people. Indeed it may well be said a church which should lay a member under censure or deny him letters testimonial, and refuse to unite in a mutual council, no right to an *ex parte* council existing, would be no better than a papacy.

Such a right has always been conceded in all our churches, and the knowledge of its existence has such an effect as to remove, in a great measure, the necessity of exercising it. A considerable number of such councils have, however, been called in the Old Colony, and it is to the praise of our churches that they have never, on such occasions, withheld their advice. When convoked, they have proceeded with all the caution, deliberation, inquiry and candor of a judicial tribunal—notice to all concerned, searching examination of the evidence, a full hearing of parties, a final opinion of every member, one by one. The beneficial influence of the result depends, in some measure, upon the weight of character of the council, but more upon its reasons and the care with which they investigate the facts. When all is rightly done, it seldom fails to be respected and acted upon by the churches. It is, however, but advice, and if not received by the church, its effect is of a moral nature only, and though it may restore *character*, it does not restore the party to the *communion* of his church, but commends him to the churches in general, some one of which he joins. It has been objected that the advice of the council to that effect, should be *obligatory* on the church to restore the party to their communion. But that is not the sentiment here. He could, in that case, have no *real* communion, nor would there be Christian comfort in belonging to a church which refused to receive him voluntarily. It was strongly moved in Massachusetts that the decisions of councils should be *authoritative*, but it was not adopted. No such movement was ever made in the Old Colony.

Thus every separate church is "self-contained and self-governed," and there is no ecclesiastical power above it "which can say nay." But as a Congregational church, it is morally bound to transact its affairs in an orderly manner, according to its best light; to seek the advice of neighbor churches on the occasions which have been mentioned, and seriously and candidly decide upon the advice which they give. If a church refuses advice, and refuses to transact its business in an orderly way, and sets at naught the usages of our order; it may be stricken from the fellowship of the churches, by a process of non communion. But this is never done for a single instance of non-acceptance of advice. Indeed the process itself seems to have become "an obsolete idea." Liberty with order,—this constitutes the glory and beauty of our churches.

### CHURCH BUILDING IN THE SANDWICH ISLANDS.

The Rev. G. B. Rowell, a missionary at the Sandwich Islands, who is quietly yet laboriously endeavoring to perform the duties devolving on him, in the large field in which he is stationed—embracing Waimea, with an extensive country around, on the island of Kanai, and also the island of Nihau—writes thus in a letter to a friend, dated about two years ago:—

"I am sorry I cannot be a more punctual correspondent. Your last has been on hand a year and a half; and to answer it even now, is more than my usual punctuality. And before I can finish this, or even half a dozen lines of it, I may be interrupted for another week or month. I expect to-day (Monday) to go into the mountains, fifteen miles distant, for the purpose of *getting timbers for our new church*. We spend one week in four in the mountains for this purpose. The people cannot do anything without some one to lead and almost force them on. The terrible sickness of the last four months has taken away nearly all the energy there was in the nation. It is with great difficulty I can get twenty men to go with me to the mountains. And when we get there, we have, I assure you, *hard work* to do. In our last visit there, I spent two whole days and parts of others, in digging my way through the forests, rendered almost impenetrable with brush, snags and vines—tearing my clothes and the flesh off my hands—trying to find trees tall enough for our purpose. This is almost impossible. We found but one timber in four days. And this is a specimen of our usual success. *To build a church*, under such circumstances, will require a long and laborious effort, on account of the poverty and lack of energy of the natives. But, if I am spared, I mean to urge the work through, though it may require years to complete it."

At a later date, after describing the magnificent scenery through which he passed, alone, in reaching the field of his toilsome labor, he says: "But the *poetry* of the ride is all over; the rest is *prose*. A half hour's further ride brought me into the dense forest. But the path was good, and I traveled on. I knew there was a house or two somewhere in the mountains, for some people had recently been living there, getting timber to build a schooner—and I hoped to find some of my people there before me. A mile or two further, the road parted. Taking one of the paths, it led me to a large tree lying directly across it, over which I could not get my horse. Returning, I took the other path, which, after a mile or two, again parted. After trying one path till I became discouraged, and then the other, without finding the house, I returned to the spot where the road first diverged. It was now fairly night, I halloed at the top of my voice, and receiving no answer, I concluded there was no human being in the region. So I began to cast about for the night—all alone in the dense forest, and fifteen miles from home. The mountain air, to my relaxed system, was cold and chilly as November in New England. I had not a blanket to cover me, and no means for lighting a fire. The man who had charge of my food-bucket and blankets was six or seven miles behind, and it was too late to expect him. An old cloak I had about me was thoroughly drenched by a shower on the way, and there was not a dry spot in the whole forest where I could lay my body. So I concluded that the most comfortable position for the night was that I already had, on the back of my horse. I turned him homeward and set him in a walk, trusting to his eyes—as mine were of little use in the pitchy darkness—to keep me from falling down the precipice. About every half mile I raised a shout, hoping there might be some one in the region to answer me. After traveling thus several miles, to my joy my shouting raised an echo, and in a few minutes more, I was in company with two of my deacons;—who, on finding that I meant to be punctual to my appointment and had gone forward, had saddled their horses and followed me, fearing I might be left alone in the mountains. From them I learned that the path with the log across it was the one that led to the house. And it was well for them that I had been prevented from finding it, and had thus been sent back to be their guide; for only one of them had ever been there before, and he was too blind to have found it in the dark night. With old Jonah's knowledge and my eyes, we succeeded in finding the way to the obstructing tree; and dismounting, I found a path through the bushes, and we led the horses around the tree. In a few minutes we were at the house. Lying our horses to graze, we went in and reconnoitered to see what were our prospects for the night. In one corner I found a shelf which I chose for my bed, borrowing a shawl from one of the men for my covering. We prayed and went supperless to bed. But my good deacon's shawl was too thin a covering for me, and I lay shivering and sleepless all night. About eight o'clock, my man came up, and we soon had a fire, thawed out, had breakfast, and felt better.

"After our devotions, we commenced our search for the long timbers for the house. Nearly all that can be found of the required length, either have a crack in them, which spoils them, or are decayed in the heart. I shall not soon forget those days of digging and tugging through the almost impenetrable forests, over miles in extent, through ravines and over hills, scratching and tearing my limbs, face and hands. A number of trees had been felled, but they were too short or heart-rotten. At the end of the second day we found a tree which I thought would answer. We felled it and found it 'just a fit.' It was night, and I returned to my lodgings, somewhat encouraged. In the morning, I set some six or eight axes at work on the log, and we had nearly finished two sides when we discovered a rotten place which spoiled the timber! I have seldom experienced such a pang of disappointment and discouragement as I did for that little moment. But we had nothing to do but to keep at work till the end of the week, and then go home. So we scattered over the forest again. Before the week was out, we had found and nearly finished hewing *one timber*; and I returned home feeling oppressed with a sense of the magnitude and difficulty of the work I had undertaken.

"Four or five months passed before we had secured the long timbers required. When we came to the smaller ones, our work proceeded more rapidly, as there was less hunting and more hewing. For me, however, it was no less laborious. We had two parties; those who had axes did the hewing, and the others carried or dragged the timbers into the path, lest they should be lost in the denseness and darkness of the forest. I gave my principal attention to the hewing department. Some seven or eight timbers, scattered over a mile or more in extent, would be under my supervision at the same time. When I heard a tree fall, I must rush to the spot with chalk and line, and when two sides had been hewed, be on hand to line it again. Thus, from morning till night, I was kept running from one timber to another, through a forest stuffed with a thick undergrowth of brush and vines, or, if not running, I was swinging the axe, as I could hew twice as fast as any of the men. When night came, I found myself pretty well exhausted; and once after a week of too great exertion and exposure, I was laid by with sickness for several weeks."

In his last letter, dated June, 1851, he writes: "The effort to get a permanent house of worship is still pressing heavily on my time, my physical energies and spirits. We have neither masons nor carpenters, and we are too poor to hire them from Honolulu. Most of the inside work must be done by *my own hands*. I sometimes feel that the job will wear me down into the grave before it is completed. But I mean to persevere till the Lord shows me that I have nothing more to do in it. O, if some rich church in my native land would send us a thousand dollars in cash, how greatly would it relieve me of my burden!"

We simply remark, that in thus familiarly communicating with his friends of his toils and trials, Mr. Rowell had not the most distant idea that an appeal would be made to the benevolent public for assistance. But we would ask, is it right, is it reasonable, is it wise economy, that a missionary, after spending many years in qualifying himself to "preach the gospel," should thus waste his energies and wear out his life in mechanical and servile labors for which he is entirely unfitted, and which must greatly interfere with his appropriate work! Will not the friends of missions, without diminishing their regular contributions to the cause, hold up the hands and comfort the heart of this brother in the herculean task he has undertaken? Remittances may be made to the office of this paper, or to Rev. J. P. Thompson, New York.

### SARDINIA.

BY OUR [LATE] PEDESTRIAN CORRESPONDENT.

Of all the countries through which I traveled in Continental Europe, that which seemed to me to promise most favorably for the Future was SARDINIA. A rugged little State, planted there in North Italy at the foot of the Alps, in which constitutional liberty has sprung naturally out of a half-restricted monarchy; whose youth of freedom has been thus far nourished in struggle; and whose kings have won the confidence of the people, by showing themselves the first to sacrifice all for the liberal cause,—it contains every element of endurance. Though the Austrian despotism overshadows it on one side, and the tyrannical states of South Italy press against it on the other, in my opinion it will outlive them both, and yet work out the deliverance of Italy.

There is no state of Europe which has a better claim on the sympathies of the Americans. For here is a *stand* from which liberal movements can begin,—a definite, well-laid foundation for progress, which the most timid and conservative of us cannot fail to remark; and here, too, the hand of welcome can be stretched out by us to the first efforts for Freedom, without involving that most terrible of late political measures—*intervention*.

I propose in this and the following Letter to give a brief account of the present condition of Sardinia, and the late movements in agitation within it, as, after all, I find there is no one thing most of us are more ignorant of than the *modern history* of European countries.

I had been on a pleasant pedestrian tour through a part of Bavaria and the Alps, when I reached at length the *Lago Maggiore*, one coast of which belongs to Austria and the other to Sardinia. Most travelers go direct from this lake to Milan; but I was more anxious to examine improvements in government than cathedrals, and I had beside certain urgent reasons for keeping out of Austrian Italy, so that I took the Diligence at once at the end of the lake, to Turin.

It struck me as a pleasant contrast to the universal desire I had seen in Germany to get out of the country, that here in the Diligence there was something of a company emigrating *into* Sardinia, and among them a young Swiss student with whom I soon fell into almost an intimacy. He said that all the enterprising young men from Switzerland and the neighborhood were hurrying into Piedmont now to make their fortunes. Business was dead in Germany, and almost everywhere in that part of Europe, except in the Sardinian states. There, since '48, everything was springing up again: strangers flocking in, roads making, business increasing, and a free press and free thoughts. "It is the land," said he, "for a free young man, even more than the *Schweiz*, for that is timid and old. I do not believe there is a country in Europe, except England, where there is such an active political life."

I found he was going to seek employment in the army, as engineer or artillerist. "It had become the best army in Europe," he said; "the king was using every means to perfect it—in dread always of Austria—and he offered great inducements for strangers with a good military education."

I saw, after reaching Turin and Genoa, that the student had not at all given a too flattering picture. There are not more active, *American-looking* cities to be seen on the Continent than those two capitals. Streets full; incessant movement and din of business; a comfortable, active, industrious population everywhere. There was an appearance, too, of what the English would call *pluck* in the people, which was a great contrast to the polite, easy, much-enduring good nature of the Austrians, or the stolid, patient, kind-hearted ways of the Bavarians, among whom I had been so long. A still greater contrast it was to the nervous, unmanly bearing of the Southern Italians, as I afterwards found. Men seemed to have spirit enough to *fight*, if it was necessary, and to walk around with the consciousness that they had something worth fighting for.

I always judge much of the prevailing turn of thought in a city by the windows of the bookshops, and I was pleased to see the liberal, thinking character of the books in vogue, mostly in Turin from the French, but belonging to the freest humanitarian school,—many even supporting ultra democratic or anti-Romanist doctrines. One pamphlet in particular, which had been forbidden by the Holy See, was in universal circulation, containing the account by a Catholic priest of his "Conversion to Protestantism."

Newspapers, too, were in great demand; the coffee-houses were full of French liberal journals, and the local papers were selling at every corner. Of these Turin has 16, and Genoa 5, some of them conducted with much talent. The circulation is much impeded by their being forbidden in Southern Italy, and partly in Lombardy. The tone seemed as free as in English journals; in fact some of them lampooned the king rather more than would usually be allowed in England. Education seemed well attended to; I was informed there was an especial Council of State (instituted in 1847), composed of fourteen Councillors and an Inspector-General of the studies of the kingdom, and presided over by the Minister of Instruction. This controls most of the public institutions of learning, which, if we consider the population of the kingdom of Sardinia (4,650,368 in 1850), are quite numerous,—the universities numbering 4 (at Turin, Genoa, Cagliari and Sassari), and containing about 3,000 students; the royal colleges amounting beside to 21, the common colleges to 14, and the inferior Latin schools to 13.

Each province, too, and village has its district schools, and *pensionnats* or boarding schools. All this, be it remembered, in a Roman Catholic country.

Everything showed the same tendency to a thorough progress and reform.

Charles Albert—the last king—to whom Sardinia owes so much, and who gave his life for her, commenced some most useful improvements in the judicial system.

All the "exceptional courts," which could decide apart from the civil courts, were abolished. The administration was separated entirely from the civil jurisdiction. A Supreme Court was established, to be the ultimate appeal for all civil and criminal cases. Besides this, there were seven Royal Courts to which the appeal was made from each Provincial Court. These latter courts sat each in the chief city of a province; under these again there were 501 inferior courts, corresponding to those of our "justices of the peace."

Before detailing the important political reforms made in Sardinia since 1848, it may be well to say a word or two of the kingdom and the reigning family.

The "kingdom of Sardinia" was formed from the possessions of the House of Savoy, and was first recognized by the treaty of Utrecht in 1713. In 1720 it exchanged Sicily for the island of Sardinia; and after the treaties of 1815, which gave Europe the present divisions of states, it acquired for its share the territory of Genoa and the principality of Monaco.

It is made up of two parts, the insular and the continental,—the first being the island of Sardinia, and the latter comprising the Duchy of Savoy, the principality of Piedmont, the county of Nice with Monaco, the Duchy of Montferrat, a part of the ancient Duchy of Milan, and the Duchy of Genoa.

It is important to mention this, as there is often some misconception of what exactly "Sardinia" is. The King—Victor-Emmanuel II.—ascended the throne March 23, 1849, after the abdication of his father, Charles Albert. Though his guiding principle almost, is hatred of the House of Austria; though his reign began in bitter concessions to that family, and his father perished miserably in contest with it, the princess he has married is an archduchess of Austria. From her he has had two sons and three daughters.

The great political reforms in Sardinia began in 1848. They had been long preparing. "Piedmont," says Count Pecchio, "was the first country which in 1729 abolished nearly the whole system of feudal authority and personal service, leaving scarcely any but honorary privileges in force. It then also limited the right of primogeniture and of entail, and consequently gave greater scope to the free cultivation of the soil, and diminished the powers of the clergy."

The Island of Sardinia had always had too its provincial "Chambers," though too much under the control of the Crown: and the population brought under the Sardinian rule by the acquisition of Genoa, is notorious since the days of the Genoese Republic, as the most sturdy, independent, indomitable class ever subject to any Government. All this, and the free tendencies of Charles Albert, would have insured the reform of the Government in time. The revolutions of '48, however, hastened the matter. And on the 4th of March of that year the rights were granted by Charles Albert which, under Emmanuel, on the 20th of December, 1849, became the law of the land.

Under that Constitution the Government of Sardinia is now carried on.

This instrument declares, among other rights, the equality of all as regards the law and the taxation; the liberty to all without distinction of holding office; the right of habeas corpus; the inviolability of the homestead; the liberty of the press.

Property, too, is inviolable, except where the public benefit may demand its appropriation. No tax or duty can be appointed or raised with out the sanction of the King and the consent of the Chambers. The right of association (without arms) is guarantied.

The Roman Catholic religion is proclaimed as the religion of the State, though tolerance is pledged to all sects. The legislative body is made up of two houses—a Senate and Chamber of Representatives. The Senate is composed of the higher officials, or the large proprietors, over forty years of age, who are nominated by the King for life. The princes of the blood are members of this body. The lower house is chosen by quite a general suffrage from the people, and wields, as in England, the great power of the State.

The privileges of the King are those of a limited monarch. The various provinces have also to a degree their separate government and administrations.

It will be seen that such a Constitution as this, growing naturally out of the institutions of the country, and given voluntarily by the King, promises everything for the progress of that State. It forms a rational, free, representative Government, with many of the balances of the English Constitution, and without some of its burdens. It unites popular representation and loyalty: government by the masses and by the conservative classes, without which union I do not believe at present a stable government is possible in North Italy. And yet it has not the immense burden of salaried classes, nor the crushing debt, nor the expensive sinecures, nor the wide distinctions of rank, which curse the English system. Under it the people have thriven through all their disasters; and, enjoying its common blessings, Sardinia presented in 1849 the solitary instance of a people headed by its King, entering with common enthusiasm on the great struggle for freedom. It was a war begun with a noble aim, to drive the Austrian from Italy, and to form a grand confederative Italian State. It ended sadly;—Sardinia defeated; the King dead; and an ignominious treaty with Austria to be ratified.

This treaty (of August 6th, 1849) stipulated that all which Sardinia had acquired during the war should be given up; her claims on Lombardy renounced; and an indemnity of 75,000,000 francs, paid to the Austrian Government. So humiliating were these engagements to the pride of the Sardinians that the Chamber of Representatives absolutely refused to ratify them, and dissolved in consequ

beast lies down and dies. The cellular membrane under the skin is distended with air, or rather the skin when taken off leaves in view a great number of bubbles like soap bubbles, on the surface of the body. The fat is all of a greenish yellow color, and oily, glary consistence; muscles flabby, heart soft and pale, lungs and liver diseased, the gall-bladder unusually distended with bile. The blood is remarkable as containing very little of the coloring matter of the blood, it does not stain the hand, and there is not a pailful in the body. There are some symptoms of the brain being affected by staggering and blindness.

The wonderful thing in the whole affair is this: cattle, horses, dogs and sheep, are destroyed by the Tsetse, but elephants, buffaloes, zebras, pallahs, (an antelope having a thinner skin than the sheep,) wild hogs, jackalls, water bucks, gnus, &c. all abound in the very spots in which the Tsetse abounds. What is there in domestication to render cattle obnoxious to this poison? The natures of the buffalo and ox, zebra and horse, do not seem to differ much. The natives assert that calves possess immunity from the poison. A whole herd of cattle is sometimes cut off with the exception of the calves, by being unwittingly taken into a Tsetse district, and if these are kept there, the whole perish in a year or so.

There is no accustoming them to it. Whole tribes are unable to keep a single domestic animal. Then again, a dog reared on milk perishes in a Tsetse district; while one reared on the meat of game lives. Why should not the calf die too? I have read somewhere, that the meat of game possesses a peculiar acid, which is found in very small quantities in domestic animals. Is this the antiseptic, or what is? The Tsetse seems confined to certain districts, and does not change its quarters often. A river is the usual boundary it does not cross.

Believing we could pass through the Tsetse by night, we chose the latter path. On reaching the Chobe early in the morning of the third day from Chombos, we found the bank on which we had unyoked the very head-quarters of the Tsetse. This river has not a single ford. Having passed the oxen over to an island, we went down the Chobe in order to meet Sebitoane. We were pulled along in a light canoe by five rare good rowers. The river is everywhere deep, and were it not so very winding in its course a steamboat could ply on it. We found Sebitoane a thin, tall, wiry man, but cool and self-possessed. "Your cattle are bitten by the Tsetse," said he, "but never mind, I shall replace them." He then presented about two gallons of honey, a pot of porridge, and an ox.

SEBITOANE AND HIS MEN.

His people are by far the most savage we have seen. They devour an ox in less than an hour: each seizing a piece, throws it into a fire made of grass or reeds, and when only half roasted it is instantly devoured. Porridge was brought to Sebitoane in the evening, and he invited us to partake, but as about a dozen hands were thrust in, as well as ours, we only got about three spoonfuls. Very early in the morning he came to our fire, and related many incidents of his past life. He was one of the army of Mantatees which is mentioned by Mr. Moffat, and, after being defeated there, he had been fighting almost constantly ever since; lost all he had three times, but ended by possessing more cattle, and subjecting more people to his sway than any chief we know in Africa. Thinking he could cross our wagons by means of canoes, we returned together to what was to be our stand for two months, on the Chobe. They were much too heavy for his light canoes. In a few days Sebitoane was seized with pneumonia, and, after lingering a fortnight, to our great sorrow expired. His people entreated us not to leave them, and, it being no part of my plan to do so, we gladly consented. We had proposed a visit to Sesheke, a large river of which we had heard, but the people did not consent to our going until an order came from his daughter to take us wherever we wished to go, and treat us exactly as if Sebitoane were alive.

THE RIVER SESHEKE.

Mr. Oswell and I proceeded to the Sesheke on horseback, and found it about one hundred miles distant. It is the only *river* I ever saw, though nothing, perhaps, to those you are accustomed to look upon. Mr. Oswell never saw anything like it in India. The water, at the end of a remarkably dry season, was from 300 to 500 yards broad, and then when the waves rose about two feet, making the canoe pitch and roll, the long-lost scenes of the Friths of Clyde and Forth came back so vividly I might have cried, but concluded to refrain my tears for some other occasion. Ten days up this magnificent river stand the towns of Manoelusane and the Barotse. The latter people were formerly the greatest tribe in that quarter. Their chief, expelled by Sebitoane, built a large canoe, of planks, and roofed it in with cloth; it requires twenty men to propel it. He fortified an island in the river as a place of defense, and formerly sent people up the river Lobale to trade in European goods. A great many rivers fall into it, and numerous islands exist all along its course. These islands are usually the abode of tribes, for besides the security they afford from enemies, they are free from Tsetse.

There is a series of rapids in the river above the town of Sesheke, at which canoes require to be taken out and dragged along the bank, and about eighty miles below the same point there is a waterfall called Mosiotunya, (resounding smoke,) the spray of which can be seen ten or fifteen miles off. Immediately beyond Mosiotunya the river is narrowed by rocks, but it soon spreads out again, and at the distance of about a month from Sesheke it is joined by the Bashukulompo river, called Manninche, and then assumes the name Zambesi.

The rivers Majeele, &c., &c., are said to join the Bashukulompo and Sesheke rivers, and are all navigable by canoes. Some of them are as large as the Chobe. All are peopled by a black strongly built race quite distinct from the Bechuanas. The intervening country is perfectly flat —we did not see a single hill in our course, and at the period of the annual rise of the rivers, the country for miles adjacent is covered with water. The banks of the Sesheke were sixteen feet high, yet we observed unmistakable evidences that the river overflowed the country for about fifteen miles out. Even on the Chobe we saw numerous earthen dykes for catching fish more than a mile from its bed, and to reach them it must rise eight or ten feet perpendicularly. The towns and gardens are situated on patches of hard ground, raised a few feet above the surrounding swampy, boggy level. The rivers are generally flanked by large reedy swamps, and where there are trees, ten to one but you have Tsetse. We have reached the limits of wagon traveling, at least of such hulks as we have in this country.

CHARACTERISTICS OF THE INHABITANTS.

After having dragged you through marshes, reeds, and rivers, I come back to the topic on which I feel most interest. The poor degraded fragments of humanity, who will pity them if the Christian does not? They are quite black, their muscular system is largely developed, deep-chested: their upper extremities are so powerful they make their light canoes cut through the water as our Regatta people do at home. They are not warlike, but trust to the defense their deep reedy rivers afford. They are much more ingenious as smiths, basket makers, potters, and canoe makers, than any of the southern tribes. The Balonda smelt large quantities of iron ore, and make very neat spears, needles, &c. I have the vanity to believe myself for an untaught "Jack of all trades," a pretty fair smith, but I could not hold a candle to them in spear making, sheep and ox bells, &c. The Bashukulompo are called so from having their hair raised up in the center of the head; and both they and the Batoka have the strange custom of knocking out all the upper front teeth of both sexes at the age of puberty. The under teeth being released from the pressure and attrition of the upper, grow long and press out the lower lips, and give an old man sort of appearance to the face. They say it is done in order to make their teeth resemble those of oxen. All Africans, except Bushmen, have a very great reverence for cattle; it nearly amounts to worship. The Babimpe go a step farther, and knock out both upper and lower front teeth. We did not see any of the latter, but the Batoka told us that the custom began among the Babimpe, by the wife of a chief having bitten his hand in a quarrel, he ordered her teeth to be knocked out as a punishment, and his people followed his example.

COMMERCE OF THE ZONGA.

The Banjoia, Bapinjola and other tribes, living between the large rivers, use feathered arrows, having iron heads; their bows are about five feet long, and with these they manage to kill elephants, buffaloes, &c. The Tsetse abounding in their country, they are unable to keep any domestic animals. The Bashukulompo and Batoka have a small breed of cattle which live with them in their houses as Irish pigs do. They are never driven, the herdsman goes before them, and when he wants them to move he commences calling them, and making a few antics—and being exceedingly sportive animals, they come after him gamboling. All the tribes have domestic and guinea fowls, and they cultivate large quantities of native corn, beans, sugar-cane and yams. Honey abounds through the whole country, indeed native food seems abundant; elephants exist in considerable numbers, but the ivory is chiefly used for the manufacture of armlets—and the saw they have is so thick, that half an inch is lost for every ring that is formed.

The Portuguese have never, so far as I could learn, come up the Sesheke; and, if one may judge from some maps I have seen, they know very little about it. They pass along the Bashukulompo river bartering for slaves, but that is only from 80 to 100 yards broad, while the Sesheke is from 300 to 500 yards wide; and, in stating this, I believe I am under rather than over the mark. The present year being remarkable for the very little rain which has fallen, we found the Sesheke at its very lowest, and conclude no one will come after us and find it containing less water than I have stated. But will anything be done in order to bring this portion of the human family into closer contact with Christians? If Christian merchants would come up the Zambesi, and establish a trade with the tribes I have indicated on the map, they would drive the slave trader out of the market, and they would be no losers in the end. Just think of what the discovery of this one river (Zonga) did for the commerce of the colony last year in one article. We know of nine hundred elephants which have been killed on its banks in the short space of three years, and last year a trader at the Kuruman took down to the colony twenty-three thousand pounds of ivory. This article can be sold at Graham's Town even at 4s. 6d. sterling per lb., and nearly the whole amount came from this river. If *one* river helps to swell the commerce of our colony, what might not the numerous rivers put down on the map do for adventurous merchants!

THE HEALTHY SEASON.

**Traders may come up the Zambesi with perfect safety during the months of June, July, and August.** These are the winter months in those parts, and fever does not prevail. But no one ought to attempt to enter the Zambesi during any other month. If spared, I hope to find out if any other month may be considered safe for Europeans, but my present experience leads me to point out June, July and August. When the rains of this country have food enough, they become very eager traders in ivory, feathers, cattle, &c. At present, the only use made of ostrich feathers, is to adorn their heads in their dances; and wax, of which there is a large supply, is thrown away as refuse. They very soon acquire the habit of preserving articles for traders, and long for their visits.

Only give them an opportunity, and those who have food enough will soon civilize themselves. It is otherwise with the poor starvelings we have to deal with in the southern part of the Bechuana country. They have no overplus to spend in dress. But we find the Mambari came to Sebitoane all dressed in European clothing. As I have never seen a party from a missionary settlement turn out so well clad, I begin to suspect that civilization is less our business than we have believed it to be. Evangelization ought to be the main thing.

THE SLAVE TRADE OPENING.

These Mambari were a party of a tribe so called, who came to Sebitoane last year in order to purchase slaves. They had large quantities of English manufactured cloth, viz.: blue striped and printed cottons, green, blue and red baize; and for about nine yards of these they demanded a boy. The slave-trade began in that region only in 1850. Sebitoane's people felt the barter to be repugnant to their feelings, and tried to prevail upon the Mambari to exchange their goods for cattle or ivory, but these were declined. They remained a considerable time with Sebitoane, and incited him to send an expedition against the Bashukulompo, stipulating that for the use of their guns, they should receive all the captives, while Sebitoane should take all the cattle. They departed with about 200 boys.

While on this foray, the Basuto, as Sebitoane's people are called, saw a party of Portuguese slave traders, and they gave them about thirty captives for three common English muskets. They got no Basuto children. All those sold were the children of captives. Legitimate commerce might drive the slave merchants out of the market in a year or two, in this region, and the territory to which I refer is not small. The Basuto know the river of Sesheke or Borotse, at least three hundred miles above the town of Sesheke, and the general direction it takes may be gathered from their expression, "When we look up to the Barotse river, the sun rises on one cheek and sets on the other," and it is a large river as far as they know it. They speak of *Lobale* as the source of all the water, but whether this is a very large river, or what it is, I could never make out. Many tribes live on it, however.

You will see what a field is opened up for evangelical effort. The country is densely populated, and the people having generally enough of food, may attend, if they will, to instruction.

THEIR THEOLOGY.

The Supreme Being is called Nyampi or Beza. In referring to a person having died, they say, "he was lifted by Nyampi" or "by the Lord." They make use of certain kinds of divination and prayers too. I have visited a great many tribes which never have enjoyed any intercourse with missionaries either directly or indirectly, and never met a single individual unaware of the existence of the Creator and governor of all things. All understood the nature of sin, and the expressions made use of by all, imply the belief in the existence of a future state of being. If any ever existed who had no knowledge of the existence of God, Sin and Futurity, it is remarkable, that no instances should now remain. Intelligent old men, with whom I have conversed, ridicule the idea of their having been destitute of the knowledge of God, and quote their proverbs and fables handed down from time immemorial in proof. One of these is essentially the story of Solomon and the harlots.

They are, however, degraded low enough, and no nation needs more the humanizing influence of the gospel than the African.

Can Europeans live in this new region? Had we found a hilly part I should have tried the experiment. I had my family with me. The people were delighted with the children. The presence of the "wee things" seemed to disarm all suspicion. Sebitoane's queen was there always scolding me for not letting them feed the children. They stuffed them so full of honey and milk when they could catch them, I was afraid they would make them sick. And poor Sebitoane, the very day before he died, raised himself up as I was leaving, and said, "take Robert to Maunko," his chief wife, "and get some milk for him." They were delighted with the idea of my coming to live with them, but though I should willingly expose myself, I do not feel it right, in the absence of hills, to expose the lives of the children on the swamps.

MISSIONARY PROPOSAL.

If the Directors (of the London Missionary Society) agree to my proposal, to send my family home for two years, for the purpose of education, I shall then wend my solitary way into the region of the Zambesi, and spend two years, if I live, hard at work. I shall feel the parting with my family. They may be orphanized, but there is a Father to the fatherless, and I believe He will accept my work and my sacrifice. Pray for us.

LANGUAGE.

There are a great many dialects of the Zambesi language. I collected for comparison 300 words of Bakober, as many of each of five other dialects, and find about the same relationship existing between them as between lowland Scotch and Yorkshire dialects. If I form a language out of these, it will be with a view to the translation of the Bible into it—the work of a lifetime, and only a quarter of a lifetime, at most, remains now for me. If God will accept my service, I shall live to perform it. If not, some one will do it better. Ever affectionately yours,

DAVID LIVINGSTON.

## Liberty and Mercy.

During the recent visit of Kossuth to this city, while he was so eloquently pleading the cause of his oppressed country, his noble wife and the Countess Pulszky were occupied in examining our schools, hospitals and prisons, with reference to the improvement of similar institutions, should they be permitted to return to their own land. The Deaconess Institution, and the Infirmary under its care, were objects of peculiar interest, and they remained there a long time, making inquiries and learning its details. During the Revolution, Mrs. Kossuth and a sister were at the head of the hospitals in Hungary, and one or the other was always traveling from place to place, regulating their internal economy, appointing and discharging physicians, and superintending their various interests. She remarked that, on several occasions, after a battle, as many as three thousand wounded soldiers would be brought in before sunset, and their shrieks and groans were so appalling, that it was almost impossible to prevent the mind from becoming distracted. In a single afternoon, bedding had sometimes to be procured for this number of patients. But the system adopted was so perfect, and the co-operation of the ladies so prompt and efficient, that by eight o'clock all would be comfortably provided for.

As we saw these noble women enter the cells of the penitentiary, and address words of comfort to the wretched inmates, and heard them encourage the children in the public schools, and talk to the sick of their own sex in the hospital, we thought of the beautiful union between liberty and mercy. Man, with his sterner nature and indomitable will, contending for freedom—and woman, with her gentle spirit and loving heart, following the calls of mercy, and shedding the sunshine of her spirit on the desolate path of the unfortunate!—*Pittsburgh Missionary.*


# The Independent.

NEW YORK, THURSDAY, APRIL 22.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors.* By observing the above notice, correspondents will save much inconvenience at the office.


## NEW TOPICS FOR THE PULPIT.

We have had upon our table for some time a book published by Lippincott, Grambo & Co., of Philadelphia, entitled "*New Themes for the Protestant Clergy*, or Creeds without Charity, Theology without Humanity, and Protestantism without Christianity." The work is published anonymously, but it is currently ascribed to a prominent layman of Philadelphia in the communion of the Old School Presbyterian Church. The author is evidently a man of strong mind, accustomed to think independently and to express himself rather with clearness and force than with method and elegance. As the book is likely to awaken an unusual degree of interest, and is moreover highly suggestive, instead of simply noticing it under the head of the Editor's Table, we shall make it a text for occasional editorials upon the topics of which it treats.

The tone of the author exhibits the evil effect of his ecclesiastical training. Having just come into the liberty of the Gospel, he rebels most stoutly against the confinement of creeds and of ecclesiastical legislation to which he has been subjected. Had the author entitled his book 'New Themes for the *Presbyterian* clergy,' Old School, or for the ultra-conservative ministry of all denominations, he would have come nearer the mark. We find in the volume nothing new; nothing but what in many pulpits and in many churches within our knowledge is recognized as pertaining to the Gospel and to the Christian life; nothing but what is familiar to the readers of *The Independent* as the practical application of Christianity to society. But though the author has advanced nothing that is new to those who are accustomed to breathe a freer air than he has imbibed through the dingy and cobwebbed loop-holes of his ecclesiastical creed and system, yet his positions are all of the nature of discoveries—the result of his own reflections—and they are accordingly uttered with the freshness and power of new truths. For example, he has made this discovery respecting church government:—"All that is contained in the writings of the Apostles (in the teachings of Christ there is nothing) is so dim and shadowy in outline, we are forced to the conclusion it was not intended to set up authoritatively any form of church-government, nor to convey the impression that the subject was of any vital import. If the form adopted by the apostles and thus slightly traced be deemed obligatory, certainly the manner in which it is handed down to us by its authors admonishes that we should not magnify the importance of that which is so little dwelt upon by those who framed it. He has also discovered that there is no "heaven-ordained corporation, which is the medium of communication between Christ and his followers." These truths are as old as Congregationalism. Again, in face of the policy of his own religious denomination to concentrate all benevolent and reformatory movements within the Church, he asserts that "the Papal practice of making the Church the grand almoner of all its members is radically wrong," and protests against what he aptly terms "the powerful suction of the Church." This also is a good old Congregational idea.

Of theology and creeds the author speaks thus slightingly: "Christianity is smothered in theology and criticism; the truths of revelation are wire-drawn and spun and twisted into the most fantastical shapes human fancy or human logic can devise. A system of technical divinity has been constructed which rivals in complexity all the machinery of the Romish Church. From this system, by a series of strainings, condensations, and extractions, they have produced the catechisms, guides, and various formularies of the different churches. These *resumés* of theology are taught more than all Scripture, because they are regarded as authoritative abstracts of the truth. They constitute the landmarks of revelation, the skeleton of religion, the wires by which the Christian machinery is to be kept in successful operation. . . . . But this hard and bony skeleton of truth can never be exalted into Christianity until it is clothed with desires, affections, kindness, charity, love to God, and love to men."

We rejoice in the utterance of these just and liberal views from such a quarter, and hope that the candor of the author will not subject him to church discipline if ever his anonymous vail shall be removed. The great aim of the work is to exhibit the need of a more Scriptural, practical, and preceptive preaching, than the author supposes to be common in Protestant churches, and of a more earnest and wide-spread application of the spirit of Christian love to the evils and the wants of society. The latter is a momentous problem for the Christians of this age of social progress and reform. We only broach it here, hoping to resume it hereafter. In the words of our author, "*It should be known and felt by the masses of degraded and suffering men, that Christians seize every occasion of laboring for their good.*" But in what city or village of the land is this known and felt? Is there not something radically defective in the whole attitude of our incorporated and even of our practical Christianity toward social evils and toward the condition of the poor? Is there not here a theme to be pondered by all Christians, and especially to be discussed by Christian teachers'

We are glad that this anonymous writer has given such free and earnest utterance to his convictions on this subject; and that a publishing house of the highest respectability and with the amplest facilities for diffusing its issues has taken the responsibility of bringing these convictions before the public. We trust that the prominence we have thus given to it will lead our readers generally to procure the work, and will thus awaken in them a new interest in themes which may have become hackneyed by the discussions of this journal. The volume contains a valuable appendix upon economical and social questions.

## NATURE, HABIT, AND GRACE.

Weeds have their uses, but you must restrain them. Weeds grow wild, and so indeed do flowers; but flowers need cultivation, weeds need none. Flowers are the graces of character, weeds are its native ugly propensities. They run like tangling roots, they climb like vines, and sometimes sustain themselves on virtues. They sometimes manage to put in the same plea of exemption from eradication, that the careful husbandman puts in for remitting the destruction of the tares till the harvest, Lest thou root up the wheat also with them.

"A man's nature," Lord Bacon says, "runs either to herbs or weeds; therefore let him seasonably water the one and destroy the other." But how powerful and significant a demonstration and argument it is, as to the belief of mankind in the universal proclivity of human nature to weeds, or rather the knowledge and conviction of mankind that weeds, and not fruits and wholesome flowers, are the spontaneous growth of nature, how powerful an argument, that everywhere the altering and subduing of nature is taken as synonymous with virtue, if not with grace.

"Except above himself he can
Erect himself, how poor a thing is man!"

"Nature," says Lord Bacon, "is often hidden, sometimes overcome, seldom extinguished. Force maketh nature more violent in the return; doctrine and discourse maketh nature less importune; but custom only doth alter and subdue nature." By custom here we suppose Lord Bacon to mean rather *habit*, which is a second nature, than the mere habitudes of manners taken up or laid down imitatively and with facility, according to the maxim, when among the Romans to do as the Romans do. But in point of fact, habit, unless there is principle at the root of it, as the life of it, does *not* alter nature, nor subdue it, but only adds to it and exercises it. It is often a *second* nature, when it is by no means a *changed* nature; and it may be a second and a third, and yet not a *subdued* nature; for there is no end to the habits that may be taken upon the original nature, and almost without the consciousness of the wearer; nay, *quite* without his consciousness that they are habits at all; just as Sir Humphrey Davy was said to be in the habit, in his fits of abstraction in the absorbing pursuit of his favorite science, of putting on shirt after shirt, instead of a change of raiment, when he would prepare himself for society, till the man would find himself going about, a bundle of five or six shirts, supervening on the enthusiasm of genius, and fragrantly scented as from the hands of the embalmer. So lo a man's habits increase, and perhaps he all the while calls them and considers them his virtues, while the body and the soul swathed within them remain the same, and the heart or root of a single heavenly motive, or the power of a heavenly nature, never penetrated through them, or was present in them.

Habits are therefore very deceptive as well as powerful things, and need to be carefully and profoundly scrutinized; else the very form of good may carry a man unalterably to the reality of evil. There is no more hopeless case, than an unaltered nature, ungracious, concealed under what a man conceives to be good habits, congratulating himself on this assumption. "Let us consider again," says Lord Bacon, "the false appearances imposed upon us by every man's own individual nature and custom, in that feigned supposition that Plato maketh of the cave; for certainly, if a child were continued in a grot or cave under the earth, until maturity of age, and came suddenly abroad, he would have strange and absurd imaginations. So in like manner, although our persons live in the view of heaven, yet our spirits are included in the caves of our own complexions and customs, which minister unto us infinite errors and vain opinions, if they be not recalled to examination."

There is nothing but true and deep heavenly principle, central, heaven-descended, that can stand the test. God looks through the *enwix* of the moral being, into the heart; through all the swathing of custom, manner, acquisition, habit, into that which exists, unchanged within. There may be a thousand different coatings of paint upon the globe of glass; yet there is one eye that sees the center, just as easily as if every covering were removed. God sees whether a man's habits arise from principle or mere selfish expediency; whether they be mere spontaneous sensibility, unmingled with a supreme regard to him; whether a man put them on, looking to the Great Example set for us in the Divine Humanity of our Blessed Lord; whether a man wore them, not at second-hand, as another man's cast-off clothes, or imitated fashions, but received them direct from the heavenly wardrobe of original grace; whether he wore them, and acted in them, not to please men, but God; whether he endeavored in all things to live, according to that grand line of Milton:

"As ever in his great Taskmaster's eye."

A habit that hath the root of principle, will hold on under all changes of custom and expediency; like those sea-plants, that have their roots so deep down in the ocean-bottom, that no change of waves or agitation of tempests at the top, where the leaf lies, ever disturbs them. A habit that hath the root of principle is like those *endogenous* trees, that increase from within, always growing from the center and the root: they are the most precious and delicious fruit-trees. A habit that hath the root of heavenly principle, is the growth of grace, unchanged in all circumstances; it hath its life hid with Christ in God; its roots are in Christ, and to him it is a lovely sight to see it growing.

Such habits are sustained only by prayer; indeed, humble and fervent persevering prayer is one of those habits. Such habits are like deep springs, running up through various formations. They take up mere impulses, and carry them along, instead of being carried by them, or grounded in them, or owing their vigor to a mere accidental strength. They are at the farthest remove from mere fitful sallies of force, just as the hottest springs are said to be at the greatest distance from volcanoes. But habits that are not fed by grace, and sustained by prayer, must fall off and die, sooner or later, even though they have the form of godliness. However beautiful they might be in appearance, yet, if a man could see through them, and know by what mere nature they stand, he would mourn over them. He might begin to admire them, but in a moment, according to the sweet expression of George Herbert, they bid the rash gazer wipe his eye, for:

"Their root is ever in the grave,
And they must die."

Yea, to finish our thought in the quaint but significant closing stanza of that beautiful poem, so well illustrative of the glory of immutable heavenly principle,

"Only a sweet and virtuous soul,
Like seasoned timber, never gives;
But, though the whole world turn to coal,
Then chiefly lives."

Let a man seek seasoned timber for the ship of his character, and for safety on the seas; Lord Bacon somewhere remarks that *knee-pieces* are the best, or cross and crabbed knots, taken by the art of the framer, and put into those parts of the ship where the greatest strength is needed. But even these must not be taken green, but seasoned. The meaning may be, that strong points of native character, possessing, under the dominion of Satan, the nature of great sins, become, under the dominion of grace, the foundations of great graces; somewhat according to the proverb, The greater the sinner, the greater the saint; a thing which is not always true, or true partly by the strength of contrast; though even it ought to be true that they love much, to whom much is forgiven.

Now as we laid hold on Lord Bacon at the beginning, so at the close of these thoughts on the training of a man's nature, we may refer to his sententious wisdom for the necessity of a final purpose, steadfastly fixed on God and heaven. That is, assuredly, the only way to command good principles and holy habits. *If thine eye be single, thy whole body shall be full of light.* The purpose, the end, the supreme, ruling, heavenly motive, works all things at once, and all in every part, under the same rule. "And this, indeed," says Lord Bacon, "is like the work of nature; whereas the other course (say of a piecemeal expediency) is like the work of the hand; for as when a carver makes an image, he shapes only that part whereon he worketh, (as if he be upon the face, that part which shall be the body is but a rude stone still, till such time as he comes to it,) but contrariwise, when nature makes a flower or living creature, she formeth rudiments of all the parts at one time: so in obtaining virtue by [mere] *habit*, while a man practiseth temperance, he doth not profit much to fortitude, nor the like; but when he dedicateth and applieth himself to GOOD ENDS, look, what virtue soever the pursuit and passage towards those ends doth commend unto him, he is invested of a precedent disposition to conform himself thereunto. Which state of mind Aristotle doth excellently express himself, that it ought not to be called *virtuous*, but *divine*."

Thus it is that the beginning and the end, the Alpha and Omega, of all truly good character, is a confirmed regard to God. All grace ever found or possible in fallen natures, is neither more nor less than Christ in us the hope of glory, Christ in us the root and reality of life. Under him, penetrated with his life, all things grow, not piecemeal, for present expediency, but in heavenly symmetry, with one and the same gracious character; all parts are finished for him. That must be our rule. Thus, and thus only it is, that doing the will of God comes to be our meat and drink daily, a part of our very being, our sustenance and substance, instead of a mere habit put on and taken off like a man's clothes, or altered in the fashion, according to human law and convenience, like a man's suit at the tailor's. We want a living piety, not a dressing one merely.

True piety is like a day-laborer, not like a dandy in kid gloves, redolent of musk, and ready only for dancing. True piety is always under the pressure of that word of Christ, I must finish the work given me to do. I must be about my Father's business. I must work while the day lasts. The night cometh in which no man can work. No doubt, to the holy soul this world must always be a season and scene of anxiety, conflict, and labor; but after labor cometh rest, after anxiety, peace, after the conflict *for* Christ, the triumph *in* Christ. Blessed are the dead, who die in the Lord: yea, saith the Spirit, they rest from their labors, and their works do follow them.

C.

## STRAY MEDITATIONS.*

MY FUTURE MANSION.—How beautiful the thought that heaven is a home where all the children of Faith and Purity are gathered in their Father's house. I never could discover anything to kindle the aspirations of the soul or to ennoble its aims, in the thought of being hereafter absorbed in the Infinite or diffused like some subtle medium, in endless space. Locality, personality, identity, and some sort of corporeity seem necessary to the highest blessedness when we shall put off this tabernacle. Hence is provided a spiritual body for those who here have worn a material form: hence, too, provision is made for future recognitions and for peculiar associations between those who have been here allied by the tenderest ties of earth hallowed with the spirit and the hope of heaven. The Savior promised his disciples a home. "In my Father's house are many mansions; I go to prepare a place for you." We shall sit down with Abraham and Isaac and Jacob in the kingdom of God. We shall know Moses and Elias, and Paul and John, and all the holy of whom we have read or whom we have known upon earth. The most ecstatic vision of a pure and blissful society, of a calm and holy fellowship, of an unbroken peace, will then be realized. Yet there is even something more than this general abode provided for believers, each of whom shall have his own house, some radiant and ethereal, yet cohesive and palpable dwelling-place for his personal soul.

The "building of God" of which the Apostle speaks, is something pertaining to the person; not an abode into which he enters, but a mansion or a covering that attaches itself to him like the body he casts off at death—a something that he wears as a garment, and with which he is clothed upon in his own proper person. It is not a palace in the skies to which he goes,—though this also opens its portals upon his dying gaze—it is not merely an apartment in the celestial city into which he enters, but a form, a garment, a habitation, that thenceforth becomes a part of his proper self, and that pertains to his personal existence. In its characteristics this is incorporeal, incorruptible, heavenly; it is prepared and bestowed immediately by God himself; it is eternal and imperishable.

With such a house shall I be clothed upon if I am found in Christ when the soul shall quit its present habitation. With what holy courage and fortitude should this nerve me in all the conflicts of this mortal state. This mortal life has its trials; this mortal body has its pains. *We that are in this tabernacle do groan, being burdened*: burdened with sins, burdened with cares, burdened with labors, burdened with trials, burdened with sufferings, burdened with sorrows. How often by reason of our connection with the body do we groan, being burdened. Yet little comfort would there be in the thought of dying, if that were all. We should only drag our weary footsteps downward to the grave.

But what the mere thought of dying will not give, the hope of glorious transformation can and will. This uplifts the soul to a higher range of vision, whence all earthly interests seem insignificant. What matter the fatigues and perils of the way if we are journeying homeward. What matters it that as mere pilgrims here we camp out under a worn and shattered tent through which the wind blows and the rain beats, if we are on our way to a safe and substantial habitation already full in view? Thus Paul was cheerful amid all his labors and perils. He did not faint; he did not give over in despair; his afflictions were light and but for a moment in comparison with the exceeding weight of glory.

The Christian should live in the constant anticipation and desire of his heavenly home. *Seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth.* And the motive for this is that when Christ, who is our life, shall appear, *then shall we also appear with him in glory.* Heaven should engross the thoughts and the affections of the believer. Here, however, there is need of discrimination. The believer should not indulge a repining spirit, nor cherish a sense of weariness and disgust toward this world, and make the excellence of heaven consist in a freedom from toil and care and pain. There is no merit in merely pining for heaven as a rest from the weariness and the pains of the body. He should shrink from no duty, responsibility or trial, especially in Christ's service; and his anticipations of heaven should be not sensuous but spiritual. *Not that we would be unclothed*—merely set free from this body of sin and death—*but clothed upon*, covered with celestial glory, *that mortality might be swallowed up of life.*

Here in the body pent,
Absent from thee I roam;
Yet nightly pitch my moving tent
A day's march nearer home.

So when my latest breath
Shall rend the vail in twain,
By death I shall escape from death,
And life eternal gain.

Knowing as I am known,
How shall I love that word;
And oft repeat before the throne—
Forever with the Lord.

## "C. L." AND "C."

We have received several communications relative to the recent discussion by these two correspondents, all which commend highly the positions and the spirit of Mr. Brace's articles, and some of which volunteer a vindication of his character from the seeming aspersions of "C." But that gentleman has so fully vindicated his own meaning and positions that no extraneous aid is required to set him right before the public; and the editors of this journal need no indorsement of the private, personal character of its "Pedestrian Correspondent," who was known to them as a friend before he was engaged as a writer. Nothing could be more averse to the native disposition of this gentleman than the sort of notoriety which he has of late attained, and it is not the part of friendship to give further publicity to his name, even by a superfluous tribute to his worth.

The writers who animadvert upon the "personalities" of "C." indulge themselves pretty freely in a similar vein; one of them even goes so far as to say that "we have need of all charity to hold confidence in the Christian spirit of the man who is so ready to deny it in another." Now we happen to understand our valued contributor "C." well enough to know that his vehement, adjectived, concrete denunciations of what he regards as error or sin, are not to be taken as proofs of malice or even of discourtesy toward individuals who may come incidentally under his notice in connection with their distasteful opinions. These serve to enliven discourse and to quicken thought, but should not be suffered to wound the

* Our esteemed contemporary, *The Congregationalist*, offers a pleasant criticism upon the caption of these articles. It is as follows:

"STRAY MEDITATIONS.—Such is the heading of a series of articles given in *The Independent* for a few weeks past, but the earlier numbers of which we rather unceremoniously passed over, as promising only to lead us a' stray,' instead of leading us forward to God. 'There is no accounting for tastes,' but if the tastes of others are like our own, not a few have been diverted from attention to these very valuable articles by the unfortunate title they bear."

The title of these articles was not the subject of a moment's thought. It was intended to denote that the articles were not elaborate, pre-meditated, or logically or rhetorically consecutive; but embodied such thoughts as coursed freely through the mind in its unfettered moments. Now that our attention is called to it, we find the title justified by Webster, who gives us one meaning of stray, "To play free and unconfined—"*Lo, the glad gales o'er all her beauties stray.*" This meaning we transferred to the adjective in our title.

feelings or to alienate the heart. "C." and "C. L." will no doubt hereafter look upon both sides of the shield, and should they opportunely meet they will find each in the other, the broad, firm, rugged principles of the Puritan character blended with the graceful amenities of a true Christian culture. Let not the reader imagine that a war of types is necessarily a war of men. We ourselves recently partook in a most amiable temper of a private "Webster" collation in company with our worthy guild-brothers of the *New York Observer*. Men who make newspapers have no great horror of what the newspapers may say of themselves. Still a discussion of principles should never degenerate into a bandying of personalities.

The discussion between "C. L." and "C." we suppose is now closed, and though the topics involved in it may be handled hereafter, they will be disconnected from all personal allusions. We regret that by excluding all the communications referred to, we must disoblige "Mary," who has sent us some pleasant thoughts upon the discussion. We will endeavor to make amends by putting her communication into the hands of "C. L." that he may be assured of a congenial spirit among his own countrywomen, as well as among the Hungarian Bauer.

## NAVAL DISCIPLINE.

A Bill has passed the U. S. Senate and is now before the House, for the purpose of regulating Punishments in the Navy. It is much easier to abolish a given form of penalty than to institute a wholesome system of discipline. Penal legislation is always a difficult and uncertain matter. But a penal system for sailors, to be administered by naval officers,—a kind of roving court, on board of ships subject to sudden exigencies, both from the natural elements and from public service, is yet more difficult. We do not expect any present legislation to be satisfactory. We are not surprised to hear complaints from worthy officers in our navy at the results. The fault lies partly in the officers themselves, and partly in the imperfect instruments of discipline. Moral and educational elements must form a part of every well-working naval system of control.

The grand reply to every offer of milder discipline is, that the character of men serving in our public vessels is such as to make such dealing with the men child's play. It is said that in the very best crews there are desperate thieves, brutal ruffians, and desperate men of every kind. That they are insensible to any motive which does not address itself to their animal nature. It is said, too, that a ship is not fitted to be a reformatory school. The nature of its duties, its crowded and pent-up condition, and the relation of the officers to men, it is said makes the thing impossible.

Even if these things were true, and they are only partly so, it would make it necessary to put the remedy one step farther back. How comes it that our public ships have such a class of sailors? Voyages are long and tedious; wages are low; discipline is rigorous; and there are no inducements to stimulate ambition. An intelligent, enterprising man will not go into a service, where, liable to much tyranny and abuse, he will after forty years of good conduct, be but a sailor still. In the merchant service every intelligent man expects to rise to command. Facts justify the expectation. You seldom find a New Englander among the mere sailors, unless they are drunken and worthless. They speedily rise to officer's berths. It is not so in the navy.

It is of little use to cobble a system whose radical idea is wrong. This, in our judgment, is the case in the American Navy. The republican institutions of America (slavery always excepted) contemplate the *improvement* and *elevation* of the masses. Government does not undertake to educate its citizens. But it contemplates, it is obliged from its origin, to accommodate itself to the radical idea of the liberty of the people to move upon themselves—to grow, to change, to advance freely in any direction.

The American Navy is a monarchy. Its subjects are regarded in but one light. *They are to render service.* More than this nothing is thought of. Sailors have no liberty. There is neither provision for, nor expectation of, improvement. As so much courageous muscle, as so much supple strength, they are valuable. But they are not men as other citizens are men. The radical idea of government on shipboard is aristocratic; on land, democratic. On shore *the people* are the important element; on ship, the officers. We do not say that it is expedient or possible to have a naval democracy. We only call attention to the fact that naval government is absolute and aristocratic. And that when a Democratic Congress are asked to tinker a code of laws for the navy, they should understand, to begin with, that they cannot legislate successfully for a monarchical system, while their heads are stuffed with democratic notions. If it be necessary that all the motives both of honor and emolument under which the human mind is accustomed to act, should be exclusively bestowed upon *the officers of the navy*, and that the sailors should be expected to act like saints under a system of motives which appeals only to the animal feelings, then the present system, or that which has just been abolished, is good enough. We do not object to patching and darning a bad system. We certainly prefer the lighter shades of bad to the darker. But our ideas of naval reform go back to the very root of the whole system.

There must be an entirely new spirit infused into the whole system of sailor service.

There are some things that make naval service unpalatable at any rate. The voyages are long, and often tedious; in time of peace there is little to keep alive enterprise; discipline is rigorous.

Now let the navy pay from four to six dollars a month less wages than is paid in merchant ships; let them hold out no hope whatever of honor or emolument to

For the Independent.

## CALIFORNIA.

NAMA, March 15, 1852.

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edom hold the destinies of
hands just now, and they
fects as these, that they may

J. R.

e Anniversary Week will
opportunity to subscribers
are now due, to make remit-
s who may visit the city at
tance by mail, prepaid, ad-
is always at our risk, on due
s actually deposited in the

## INTELLIGENCE.

EMORIAL.—Almost every per-
tended public worship at the
, will call to mind the person
TTS, who has uniformly offi-
collections and in directing
nd who has been especially
er of the large Bible class of
d in one of the side rooms of
en have ever been more ser-
than Deacon Pitts. For se-
wever, he has been more or
duties by ill health, and he
to visit the West to try the
f climate, and will probably
in the State of Wisconsin.
ination, the young men of the
including some who had for-
instruction, made up a purse
*d Fifty Dollars* in gold—the
utifully woven of gold thread
o Mr. P. with a suitable ad-
ent prayers for his welfare.
of affecting interest.
testimonial in itself, and hon-
donors—who are nearly all
richly deserved by Mr. P., who
with untiring assiduity and
ccess to the temporal and the
oung men. Many will rise up
The prayers of many will fol-
field. May he there live to
in old age.

dition to the morning prayer
entioned, one was commenced
Fulton Avenue Congregational
kinson's.
bath-schools there is an un-
gious interest. In Dr. Cox's
ore connected with the school
are indulging hope. In the
ims quite a number are inter-
indulging hope. The same is
ongregational church.
ch it is an interesting fact that
astor is absent the work has
owing conclusively that where
ng to pray and labor in the
lessing is sure to follow. The
rch have been much aided by
returned missionary. B.

EMAN.—This worthy Christian
l brother, for several years pas-
n Church in this city, leaves
present week to enter on a new
en honorably called to occupy
His pastoral relation was dis-
—a step painful to himself, to
under God, so long nurtured,
cal council who sanctioned the
proportion of the church were
he doings of the council, and
with which they watched the
occasion, showed how strong
t to their pastor. To give him
painful sacrifice. One of the
y just and intelligent view of
the services which Mr. Free-
hem, the comparative elevation
cial standing to which he had
raising them, his faithful mi-
ctionate interest in their wel-
brother Freeman was a man of
sent him to them, and now, if
od was to take him from them
e vineyard, he should not love
od to bless him wherever he
the approaching bereavement
with flowing tears, and answer-
ren and sisters of the church
he spoke no solitary, insulat-
he general feeling.
for asking a dismission are
oors here are wasting away his
his lack of salary he has taught
ears. If he resigns his school,
his means of living fail, and this
r his resignation indispensable.
the field to which he is called.
spect of future usefulness, and
declining the call threaten to
than any which are likely to
from which he parts.
e here, Mr. Freeman has won
of our entire community, of all
s and professions. May his so-
ually confidential and happy in
—*Portland Mirror.*

W MISSION, 17 ORANGE-ST.—
tinated in the desire of a little
o extend more widely the means
population resident in the im-
the "Points." The families
mall close rooms, cellars, sheds
blown hither by the four winds
ery quarter of the globe, and
erent characteristics as may be
mpass the world over.
ts, during the few weeks of our
een attended by from 60 to 100
held from 2½ to 4 P. M. It is
e a children's meeting at 4, to

continue one hour. The weekly singing-school has been a source of great interest. Preaching morning and evening, when supplies can be obtained.

Regular teachers, male and female, and out-door visitors are very much wanted to carry on the work A teacher who understands Italian could take charge of a large and interesting class of Italian boys who do not understand English.

ANNIVERSARIES IN NEW YORK.—The national religious anniversaries, usually held in this city in the month of May, will commence on Sabbath evening, two weeks after next, the 8th of May. The American Bible Society, by which the time is regulated, has its meeting on the second Thursday in May, which this year falls on the 13th. We have not learned that any systematic arrangement is contemplated to extend a general promise of hospitality to strangers.

YOUNG MEN'S PRAYER MEETING.—A union meeting of young men for prayer is held every morning at the Sabbath-school room of the Mercer-street Presbyterian church—entrance on Greene-street—commencing at 6 o'clock, and continuing three quarters of an hour.

BELGIUM.—Rev. L. Anet of Brussels, Secretary of the Society for the Evangelization of Roman Catholics in Belgium, writes to a committee in this country, earnestly soliciting timely aid to save them from great embarrassment if not suppression. It is sad to think how slow our Protestant churches have been in availing themselves to the utmost of all providential openings. Now France, and Austria, and Hungary, and all Papal Europe is closed, except only Belgium. Mr. Anet shows that the Society has extended its labors and yet reduced its expenses, but from the falling off of contributions from Great Britain, they cannot go on unless they receive at once about £932. He says:

"We claim your aid with so much the more confidence, as the preaching of the Gospel is most incontestably blessed in those regions in which darkworking Popery reigns with so much might and such great resources. We need not appeal to our own testimony; *all* the friends from your land, or from other countries who have taken the trouble to inspect our field of labor, have found it more fertile, more blessed and more important in its results already realized or in future perspective, than our reports and circulars describe it to be.

"In the present state of the Continent and of Popery, ought not Belgium to be the object of especial attention on the part of the friends of the Gospel?

"By reason of its attachment to Romish institutions and rites, this nation is one of its strongest fortresses; and on the other hand, *here* is the only point on the Continent, where there is perfect religious liberty, and, above all, where evangelical missions may be carried on without legal hinderance.

"Must it then be, that there where Romanism, in spite of its strength and immense resources, is compelled to give ground day by day, we should retreat before it? that there, where notwithstanding the darkness of superstition and infidelity, the work of God is manifesting itself with demonstration and with power, we should restrain our activity?

"Doors are opening more and more; the field whitens; people listen with attention and ask to be instructed in the ways of the Gospel! Must we, then, notwithstanding all this, refuse to distribute tracts and religious books, and silence the voices of the messengers of the glad tidings instead of encouraging them?"

CHEROKEE NATION.—An Episcopal clergyman and missionary writes to the *Christian Witness*, describing a Sunday he spent on the line between the State of Arkansas and the Cherokee nation. He says:

"'The Line' that separates the Cherokee nation from the State of Arkansas is marked, in some places by a range of rugged mountains, rising in rocky battlements almost impassable, and often by grog-shops, in which whisky is sold to the Indians; and some of these, in order to evade a law not often put in force, are built on each side of the line."

This representation conflicts with some statements recently published in regard to the success of the expulsory liquor law. The writer attended the preaching of the Methodist circuit preacher, and at his request offered the prayer after the sermon, which was on the offering up of Isaac. He says:

"As the preacher stood and described the historical incidents in the Scriptures, every eye was riveted on him, and every heart seemed to be touched. Even the young men who sat near the door, and in time of prayer had been singing, were engaged in conversation and laughter, turned their eyes toward the pulpit, and leaned forward with absorbing interest. I saw the tears falling from the eyes of some listeners; and when the preacher came to speak of the offering of the Son of God, mortified by that of Isaac, a deep feeling pervaded the congregation, and many covered their faces and wept. It was a solemn scene. More than any gorgeous temple, this log-house seemed to the present writer, 'none other than the house of God, the gate of Heaven.' And, as he offered the prayer, beginning, 'O God, Holy Ghost, sanctifier of the faithful, visit, we pray thee, this congregation with thy love and favor,' &c., the feelings of the kneeling congregation became audible, and yet no confusion disturbed the solemnity of the scene. When the congregation was dismissed, many remained to speak with their preacher, and press his hand as the stranger missionary; and among the rest, a young man, who shook my hand, and with strange gestures and sounds expressed his pious feelings. He was a deaf mute, and a member of the Methodist communion, and since he had become pious, one or two of his sisters has followed his example.

"His parents were too poor to send him to an Institution for the Deaf and Dumb, and yet he knew all that was going on. When he met a minister or a Christian, he expressed his delight by shaking hands with a kind of convulsive gestures and strange sounds. In the afternoon of the Sunday another congregation, including a portion of the former, was assembled in another school-house two miles from the town, and this house was more crowded than the other. The deaf mute had crossed the creek and was there. At the request of the Methodist preacher, the missionary read service and preached to an attentive audience, from the first commandment. As there was no one to respond, because no one with a prayer book, or knowledge of the service, the missionary abbreviated the evening prayer to suit the occasion. Probably there may be those who will blame a missionary for sitting in the pulpit with 'a circuit rider;' adding a church-prayer to his service; preaching in his rough pulpit; and for going to a Methodist meeting at all. Such persons would most likely have stayed in their rooms, and have read this brief sketch of 'a Sunday on the line,' the present writer would respectfully propound to them the following queries: Is there any canon in the Church, or principle of the Gospel, which makes it obligatory upon a missionary in a new country, to confine his labor to such persons as there are a few Episcopalians with prayer books? any divine authority which seals his lips when invited to preach or pray in a school-house, where a congregation have met to worship God, and receive instruction; and in a pulpit by the side of a Methodist preacher who assumes a mountain forum to stand before his people and 'teach Jesus Christ'? If so, then shall we give up our numerous country population to other teachers?

CANADIANS IN VERMONT.—In the last number of the *American and Foreign Christian Union* we find the following statement:

"The Society's missionary in middle Vermont reports several very striking instances of Canadian Romanists who have recently been brought to the knowledge of the Gospel in his field, and relates some interesting conversations with Romanists, in which tact and sound, yet ready judgment, as well as a becoming zeal, are exhibited.

"Our two missionaries in Northern Vermont, who are laboring among the Canadian French that are dispersed in considerable numbers in that part of the State, are prosecuting their work with encouragement. One of them reports the hopeful conversion of seventeen persons during the last few months in Montgomery, Richford, Enosburg, and other places where he has continued to labor."

BAPTIST MISSIONARY UNION.—The financial year closed, March 31st. The receipts for the month of March were, in round numbers, $47,700, making the total receipts for the year, from donations and legacies, very nearly $99,000, which is about $3,000 more than the receipts from the same source during the year previous. The increase has been entirely in the department of donations, the legacies having been less than during that year. The expectations of the Committee as to receipts from the co-ordinate societies and other sources, have been also fully realized, that the total receipts will probably cover all expenditures, estimated at $125,000. The result will furnish occasion for general gratulation, and thanksgiving to God. Another year of missionary prosperity at home and abroad, is added to our annals. Let us receive and use the blessing as to secure the continuance of the Divine favor.—*Watch. and Ref.*

REVIVALS AND MINISTERS.—A very striking fact is stated in reference to the students of the Gettysburgh Lutheran Theological Seminary, which we doubt not, will be found true of other denominations, in its proportion. The *Lutheran Observer* says that of the two hundred and forty-four students who have graduated at that Institution, and gone into the ministry, one hundred and thirty-one are known to have been converted in revivals; and that more intimate knowledge would probably increase the nary, one-half received their spiritual life under revival influences.

BAPTIST HOME MISSION SOCIETY.—It is gratifying to be able to announce that the receipts of the Home Mission Society for the year ending March 31st, have considerably exceeded those of any previous year, being upwards of forty thousand dollars, from all sources. The amount of donations and legacies exceeds thirty-eight thousand—being about eight thousand over the receipts of last year. —*N. Y. Rec.*

BAPTIST ANNIVERSARIES.—These are westward this year. The American and Foreign Bible Society, and the American Baptist Home Mission Society, meet at Cleveland, Ohio, the former Society holding its anniversary on Thursday, May 13th. The exercises will occupy three sessions,—morning, afternoon, and evening.

PERSECUTION OF PROTESTANTS.—Protestantism seems to stand upon the brink of destruction; and, if Providence prevent not, it will once more, in many places, be extinguished. A worthy Baptist minister in Prussia has had three successive complaints laid against him for administering the Lord's Supper; he has been commanded to disperse his Sabbath-school. In Hanover, a minister has been interdicted preaching the Word to a handful of people in a room behind his house, and the company compelled to retire under the brandishing of the sword of the police! In Hesse Cassel things have been carried to the same extent; but the crowning narrative of the whole refers to the case of a young lady, a minister of the Gospel, and other friends. The treatment of the pastor was inhuman, such as in England almost baffles credibility. He was thrust into a cell with two ruffian culprits, which was scarcely large enough to contain their bodies, while all the light they had was from a small aperture above! A board in the wall served for both chair and table; and a sack, with a little straw, served as a bed upon a damp floor! He had to keep on every article of clothing, to avoid being frozen! His miserable morsel of food was introduced by a hole in the wall. Candles they had none; they were obliged to feel for the miserable morsel called their supper! At length the excellent pastor was dragged before the judgment-seat, and sentence pronounced upon him —that, as he had been the chief instigator in the baptismal act, he should be imprisoned for eight days, living on bread and water! Such is liberty on the Continent of Europe.—*British Banner.*

JAMAICA.—Letters from English Baptist missionaries represent the state of religion on the island as highly encouraging. Many have been added to the churches, and a spirit of religious inquiry is widely diffused. Rev. Mr. Richardson, of the American Missionary Association, writes that within four or five months twenty-three persons had united with the church at Brainerd under his care, and that a large class of inquirers demanded his care. Much caution was needed, as the colored people attach a superstitious value to membership in the church as an almost certain means of salvation.

HUNGARIAN PREACHING.—Divine service is performed, in the Magyar tongue, every Sabbath, in the vestry of the North Dutch Church, Williamsburgh.

"Among the audience," says the *Christian Intelligencer*, "were Roman Catholics, Lutherans, and Greeks, as well as those of the Reformed Church; also one, formerly a Roman Catholic priest, now converted to the Protestant faith. The congregation listened with great apparent devotion and interest to the exercises. Much emotion was felt at the singular coincidence, that the first time divine service was ever held in the Hungarian language in America, was the anniversary of the commencement of the Revolution in Hungary. At the time of the invasion of Hungary by the Austrians, Rev. Mr. Acs was thrown into prison by General Nugent, who immediately closed all the Reformed churches. He was afterwards liberated by his countrymen; but when, by the Russian intervention, the cause was finally lost, he was exiled to Kutayeh, where he continued to preach to the Hungarians, without distinction as to religious tenets. He arrived in this country in the *Mississippi*. Mr. Acs is a man of talent and learning, and is much beloved by his countrymen."

REV. CHRISTOPHER ANDERSON.—Among the recent deaths noted in Edinburgh, is that of the venerable author of the "Annals of the English Bible," forty-four years pastor of the Baptist church meeting in Charlotte chapel, Rose-street. When a young man, he offered himself to go out with Carey, but his medical advisers pronounced his constitution to be unfitted for India. He was for eighteen years secretary of the Edinburgh Bible Society.

"He was delivered from all narrow sectarian feeling, and would have gone joyfully across the seas to carry the message of salvation to dying men; but, as he often said, he would not cross the street to make a Baptist."—*Scottish Press.*

GRAVE OF MRS. JUDSON.—The efforts of Mr. Bateman to secure an iron railing for the grave of Mrs. S. B. Judson at St. Helena are likely to succeed. The *N. Y. Recorder* says:—

"Mr. John B. Wickersham, of this city, whose beautiful railings ornament the cemeteries in our vicinity, has signified his intention to furnish a suitable railing, entirely at his own expense, whenever an opportunity offers to forward it to its destination. We have seldom recorded an act of liberality with more satisfaction than this—for more so, that Mr. Wickersham is not a member of our denomination.

DEAF AND DUMB.—The *N. Y. Tribune*, in a notice of the recent "Confirmation," at St. Stephen's Church, N. Y., of fifty-two candidates, says:

"The most impressive feature was, that there were among the candidates some six or eight deaf mutes, young ladies, mostly residents of the city, and graduates of our New York Institution. In this part of the ceremony the Bishop was assisted by Rev. Mr. Gallaudet, who interpreted into the sign language the ceremony as read, and likewise the Bishop's address to the candidates."

SECESSIONS FROM ROME.—Lord Beaumont and his sister, the Hon. Miss Stapleton, have seceded from the Church of Rome, and become members of the Church of England. The event has been for some time deemed probable. Lady Beaumont is, as she always has been, a member of the Church of England. The Hon. Mr. Stapleton, heretofore to be a Roman Catholic, seceded from the Church of Rome about fifteen months since.—*Bell's Messenger.*

### REVIVALS.

MASSACHUSETTS.—We learn by private letters and by oral communication with friends, that there are interesting revivals in various parts of this State. A revival has been in progress in Peru several weeks. About twenty are indulging hope, and the work is still extending. An interesting work of grace exists at North Becket. Twenty-five or thirty persons have lately been received into the Congregational and Baptist churches. A special religious interest has lately commenced in East Randolph. There have been a few hopeful cases of conversion, and the seriousness is increasing. A revival commenced several weeks since in Sturbridge, and has extended to most of the neighborhoods of the town. A friend states to us that there is a very interesting revival in progress in Westminster, in Rev. A. H. White's church and congregation. At North Brookfield there is a very extensive religious interest. There are some two hundred or more inquirers.—*Pur. Rec.*

MAINE.—A correspondent of *The Christian Mirror* writes from *Minot*:—The church here is enjoying a precious season of refreshing from the presence of the Lord. The Spirit, with his "still small voice," seems, in very deed among us. Quite a number, as we trust, have been born into the kingdom; others are inquiring. Several young heads of families have erected the domestic altar. The church in *Auburn*, town adjoining, is rejoicing in a joyous "spring-time." A recent letter from the pastor in *Winthrop*, who was settled there a few months since, says, that about twenty connected with his congregation have lately expressed hope in Christ.

SEARSPORT, ME.—Rev. Mr. Thurston, pastor, writes in the *Christian Mirror*, that unusual seriousness had pervaded the Sabbath-school during most of last year. In November the church held a day of fasting, and revived the Friday evening prayer meeting which had long been suspended. About the middle of February it became manifest that some were awakened. He says:

"I appointed an inquiry meeting. Seven called on me, the next week thirteen. Then we increased the number of our evening meetings. The church was greatly quickened, backsliders returned, brethren who 'had ever been pursuing though faint,' became very active and laborious. Some left their business and went from house to house persuading men to become reconciled to God. The 26th of February and 17th of March were observed as seasons of fasting and prayer. Meetings were opened to all, were fully attended, and were of great spiritual power. The Holy Spirit was present. The work went rapidly forward. Three weeks from the close of the first inquiry meeting I held a meeting for those who had obtained hope. Full forty were present. Up to the present time not less than eighty have expressed hope, besides nearly twenty old hopes revived of persons not in the church. The Sabbath-school has been largely blessed. A short time since there was scarcely a pious scholar in the school. Now a large part of the young ladies and misses over twelve years of age cherish hope in Christ. Among them are my four youngest daughters. Let God be praised. I do not see but that the hopeful converts appear as well as usual. Experience and observation have taught me to judge cautiously and I hope with trembling. 'By their fruits ye shall know them.' The good work, we trust, is still progressing, though less rapidly than it did. Several have obtained hope during the past week. I have been greatly assisted in my labors by a young man from the Bangor Seminary, a son of Prof. Pond, who has been with me four weeks, and who promises to make a very useful laborer in the vineyard.

### ECCLESIASTICAL.

INSTALLATION AT NORTH STAMFORD, CONN.—Rev. Livingston Willard, of Brooklyn Presbytery, was installed pastor of the Congregational church and society in North Stamford on the 31st March by Fairfield West Consociation. Introductory prayer, by Rev. W. J. Jennings, of Black Rock; sermon, by Rev. S. J. M. Merwin of Southport, from Gal. 6: 14; installing prayer, by Rev. Dr. Hall, of Norwalk; charge to the pastor, by Rev. T. Smith, of New Canaan; right-hand of fellowship, by Rev. I. Jennings, of Stamford; charge to the people, by Rev. Clinton Clark, of Ridgefield; concluding prayer, by Rev. S. B. S. Bissell, of Greenwich; benediction, by the pastor. COM.

INSTALLATION.—By a Council convened at Greenport on the 14th of April, Rev. Henry T. Cheever was installed over the First Congregational church and society as pastor. The exercises were conducted as follows, viz.: Invocation and reading the Scriptures by Rev. A. Camp of New York; sermon and charge to the pastor by Rev. T. Harris of Millersplace; installing prayer by Rev. H. W. Hunt of Patchogue; right hand of fellowship by Rev. Lewis C. Lockwood of Upper Aqueboque; charge to the people by Rev. Clark Lockwood of Riverhead; benediction by the pastor.

The well-executed music from the choir added much to the interest of the occasion. Although a storm prevented many from attending, still a large congregation were convened, with apparent deep interest. SCRIBE.

PASTORAL CALL.—The Sansom-street church, Philadelphia, vacant by the removal of Rev. Howard Malcom, D.D., to the Presidency of Lewisburg University, have extended a unanimous and very cordial invitation to Rev. Dr. Dowling to become their pastor.

The *Watchman and Observer*, of Richmond, Va., remonstrates strongly against Rev. B. M. Smith's acceptance of his appointment to the secretaryship of the Presbyterian Board of Publication, and insists that the South ought not to be deprived of her best men.

The Portuguese Presbyterian church in Jacksonville, Ill., Rev. Mr. Mattes, pastor, is flourishing under the labors of their excellent minister, and a considerable number of the congregation have been recently made subjects of divine grace.

The Rev. Dr. Brinsmade, of Newark, N. J., has returned from Florida, where he spent the winter on account of the health of his family, and resumed his pulpit labors with the people of his charge on the last Lord's day.

NATIVE PREACHERS IN INDIA.—Three young men have been licensed and set apart in Calcutta to preach the Gospel, by the Calcutta Presbytery of the Free Church of Scotland. They were all natives, and had for some time been employed in missionary work in connection with the schools.

A SUCCESSFUL PASTOR.—The First Presbyterian Church in Princeton, N. J., in opposing the dismission of their late excellent pastor, Rev. W. E. Schenck, state that since he was settled among them, four years ago, there have been added to it upon examination, one hundred and eighty members, and on certificate eighty-eight; and the church has increased from 247 in number, to 353, making a nett gain in four years of 106. But the Presbytery thought he was called away by Providence, and dismissed him to go to Philadelphia.

GENERAL ASSOCIATION OF CONNECTICUT.—The next annual meeting of the General Association of Connecticut is transferred from Bethel to Danbury, to be holden on the third Tuesday in June, at the house of Rev. Samuel G. Coe.

CALL DECLINED.—Rev. Grosvenor W. Heacock, seven or eight years pastor of the Lafayette-street Presbyterian church, has recently had a call from a church in Syracuse—one of the wealthiest Presbyterian bodies in the State—with the promise of twenty-five hundred dollars a-year. This is rather more than three times as much as he has been accustomed to receive here, yet he chooses to comply with the wishes of his present charge, and remain in Buffalo.—*N. Y. Recorder.*

SCHOOL IN CALIFORNIA.—Rev. Tyler Thacher, a Congregational minister from Massachusetts, has removed to California with his family, and established a seminary at Marysville. The price of tuition varies from $1 50 to $2 50 per week.

WESLEYAN.—The committee of ministers on memorials appointed by the late Wesleyan Methodist Conference, and several hundred lay gentlemen invited by the President, are in consultation as to what changes it is expedient to introduce into the administration of the government of that influential denomination.

MR. BATHURST.—We are authorized to state that Rev. W. H. Bathurst has resigned the Rectory of Bemerside-in-Elmet, in consequence of some conscientious scruples, but that he will continue a member of the Church of England, and has no intention of joining any body of Dissenters.—*Leeds Intelligencer.*

BICKERSTETH.—The Earl of Shaftesbury has presented to the Rectory of Hinton, Martell, Dorset, Rev. Edward Henry Bickersteth, only son of the late Rector of Watton.

NEW COLLEGE.—Homerton College will be operated as the training institution of the Congregational Board of Education, on Tuesday, April 20. The inaugural address will be delivered by Rev. John Harris, D.D., Principal of New College.

OPEN-AIR PREACHING.—We are informed that it is contemplated by ministers of various denominations to make arrangements for preaching in the open air during the ensuing summer. Last year the practice was followed in several of the northern towns, and produced gratifying results.—*Birmingham Mercury.*

A SHAKY CONDITION.—It is not to be wondered at that the Pope feels his position to be anything but firm; for instead of his having been fixed in his place by the Grand Romans two years ago, he was pitched down where he is with a little Plaster of Paris.

PITTSFIELD, MASS.—When the Congregational church, now being erected in Pittsfield, shall have been completed and paid for, the inhabitants of that place, numbering some six thousand, will have expended in the course of four years, the sum of $76,555, in the erection and repairing of places of divine worship. This is exclusive of the amount paid for preaching and benevolent objects.

SHANGHAI.—Rev. Cleveland Keith, of the Episcopal mission, arrived at Shanghai on Christmas day. Mr. Keith expresses himself greatly pleased with the appearance and arrangement of matters connected with the Mission, and has entered on the preparation for his labors with a cheerful and hopeful spirit.—*Southern Churchman.*

ELIOT RELIGIOUS SOCIETY, NEWTON.—The annual meeting of this Society was held, says the *Traveller*, on Tuesday, at the close of their church, last evening, when the gratifying intelligence was communicated to the proprietors that the subscription which had been in progress for a few weeks past, for the payment of the Society's debt, was fully made up, and that the Society now owns a comparatively new house of worship, with a fine organ, &c., and are entirely out of debt. A gratifying consummation, truly, and one which will bear imitation.

GERMAN CHURCHES.—Our Methodist brethren are pushing forward the cause of church extension among the Germans of this city with great energy. We learn from the *Western Christian Advocate*, that a society of some thirty members has been gathered in the Third ward, within the past year, for whom a new house of worship is about to be built. Two individuals have headed the subscription with one thousand dollars each. This is a good example.—*Pres. of the West.*

EPISCOPAL.—From Palm Sunday to Easter Day, both included, Rt. Rev. the Bishop (Chase) of New Hampshire, performing Episcopal functions in this Diocese, held *sixteen* confirmations in this city and Brooklyn, and confirmed *six hundred and forty-one persons*. We presume that this is the largest number ever confirmed in the P. E. Church within the period of eight days.

LIBERIA.—The Republic of Liberia comprises some 300,000 inhabitants, of whom about 7,000 may be regarded as civilized. There are more than 2,000 communicants in the Christian churches, and more than 1,500 children in the Sabbath-schools, and more than 1,200 in the day schools.—*Rev. J. Tracy.*

HOLY-TONING.—The church wardens at Woodbury complain of their vicar, Mr. Fulford, in that he persists, in spite of all remonstrance, in "making a slow protracted noise," which he calls "intoning," while reading the church prayers. The Bishop disapproves it, but the vicar will not desist, and there the matter rests.

James B. Cleaveland, member of Yale Theological Seminary, has received a call from the First Congregational church in Durham, Conn.

Rev. A. W. McClure of Malden, has received and accepted a unanimous call from a Dutch Reformed church in Jersey City, N. J., to become their pastor.

The Congregational church and society in West Brookfield have given a unanimous call to Rev. W. W. Thayer, late of Lyndon, Vermont, to become their pastor.

BOSTON ANNIVERSARIES.—The Societies which have formerly held their anniversaries in the Tremont Temple will meet this year in the Lowell Institute, (formerly Marlboro' Chapel), which has been engaged for this purpose. They commence Monday, May 24.

AN IMPRESSIVE SCENE.—The New Bedford *Standard* says that the beautiful and impressive rite of baptism was administered to *forty-five* children on the afternoon of Fast day, by Rev. Mr. Eldridge, at his church on Purchase-street. The children were from some three or four months to three or four years of age.

Rev. Horace W. Palmer was released from the care of the Congregational church in Twinsburgh on the ground of ill health.

BAPTIST SOCIETY.—The American Baptist Missionary Union will hold its thirty-eighth anniversary in Pittsburgh, Pa., the Board commencing its sessions on Tuesday, May 18th, at 10 o'clock, and the Union following with its session on the 20th.

Ordained to the work of the gospel ministry, at Middlebury, Ohio, on the 7th instant, by the Presbytery of Portage, Mr. William D. Sanders, a graduate of the Hudson Theological Seminary. Prayer before sermon, Rev. John C. Hart; sermon, Rev. Carlos Smith.

At an ecclesiastical council convened in Middlebury, Ohio, by letters missive, on the 6th instant, the pastoral relation heretofore existing between Rev. Rufus Nutting and the Congregational church in Ravenna was dissolved by the mutual consent of both parties.

BAPTISTS IN WISCONSIN.—From the Minutes of the Convention, we learn that the number of churches in the State is 87; pastors 60; baptized 418; five associations, and 10 unassociated churches. Total membership, 4011.

CANADA.—The Toronto Religious Tract Society has lately appointed three colporteurs to travel through the country, to supply the inhabitants with Bibles, religious books and tracts. We hope that this important department of Christian effort will be liberally sustained by the religious public in Western Canada.—*Montreal Witness.*

Rev. J. M. Rowland has received and accepted a call to preside over the South Brooklyn Dutch Reformed church. Mr. R., for the last twelve years, has been a devoted agent of our City Tract Society. He assumes his new office on the first Sunday in May.

THE SOUTHERN BAPTIST.—Rev. E. T. Winkler, who has lately become Corresponding Secretary of the Southern Baptist Publication Society, will, in connection with the duties of the office, edit the paper. Mr. Winkler is a man of ability and scholarship, and will no doubt command the confidence of the readers of the *Baptist*.

METHODISM.—As a proof that the Methodist Episcopal Church is not behind her sister churches in educational facilities, we may state, that under the direction of this church there are forty-seven literary institutions of all grades, from the academy to the university.—*Almanac.*

LICENSED.—At the late meeting of the Congregational Association of New York and Brooklyn, the following gentlemen were approved as candidates for the ministry, and licensed to preach the Gospel:—Jasper N. Ball, John A. Seymour, Wm. S. Smith, Wm. A. Baldwin, Wm. H. Collins.

## COLLEGES.

*Oberlin College, Ohio.*—There have been large accessions to the numbers of the students this spring, chiefly of course to the Female Department and the Preparatory Male Department.

*Cleveland University.*—John A. Nichols, A.M., late an assistant in the Free Academy in this city, has been elected to fill the chair of Mathematics. The reputation of Prof. Nichols as an efficient instructor, warrants the belief that he will prove himself a valuable member of the faculty of this new institution.

*University of Aberdeen.*—At a meeting of the students of Marischal College, Viscount Palmerston was nominated to the Lord Rectorship of that University, along with the Earl of Eglington, the present Rector.

*Hamilton College, N. Y.*—The endowment of the Professorship of Moral Philosophy in this institution is now proposed to be accomplished on the scholarship plan. The Syracuse *Recorder* states the scheme thus:

"The payment of $100 will constitute a limited scholarship; and the payment of $500 a perpetual scholarship. The founder of a limited scholarship will be entitled to educate a student through the course of four years, free of college charges; and the founder of a perpetual scholarship will be entitled to the privilege of the college, without charge, perpetually. The scholarships thus established are made capable of sale, bequest and descent."

*Racine College, Wis.*—Rev. Roswell Park, of the Episcopal Church, is in this city, endeavoring to interest Episcopalians in the establishment of a new college in the West. His enterprise is warmly commended in the *Courier and Enquirer*.

## LITERARY.

*Slavery.*—The publisher of the *Presbyterian of the West*, at Cincinnati, is about to publish a volume, entitled the Testimony and Practice of the Presbyterian Church in reference to American Slavery, compiled by Rev. John Robinson, of Ohio. It will embrace the early testimony of the Synod of New York and Philadelphia on the subject; the authentic testimonies and declaration of the General Assembly from its origin to the present time, and many other documents, with an appendix of the proceedings of the Synod of Cincinnati, in 1836; and a history of the action of the Presbytery of Oriental travelers were present:

"The trip from Smyrna to Beirut," writes Dr. R. to a friend in this city, "was all new to me; and it is the same as Paul's course, described in Acts 20 and 21st. Like him, we passed over against Chios and Samos, at Coos (now Stanco) and Rhodes and Cyprus. Unlike the apostle, our voyage from Smyrna to Rhodes was made in one day. We saw, also, Patmos on our right, and like him, at Joppa (Jaffa) and the Island of Cyprus. These Greek Islands, both the Cyclades and the Sporades, are objects of great beauty—fine mountainous forms, being, indeed, not much more than the peaks of mountains rising above the sea."

After the general missionary meeting, March 17, Dr. R. would resume the line of his geographical explorations in Palestine, where he left off in 1838.

*Botta.*—"History of the War of the Independence of the United States of America. By Charles Botta. Translated from the Italian, by George Alexander Otis, Esq." Phinney & Co., Buffalo, have issued the tenth edition of this great work, in good style, revised and corrected. The translator in a note says, that "the fourth of a century, and one entire generation have passed away since the first edition was published at his own hazard and expense, not only without the aid of booksellers, but contrary to their earnest dissuasions. The encouragement given by John Quincy Adams, decided its execution. It continued sale is evidence of the sagacity with which Mr. Jefferson predicted that the work would become "the common manual of our revolutionary history." 8vo. 2 vols. in one. pp. 472 and 468.

*Stewan.*—The book is out. "Romanism at home. Letters to the Hon. Roger B. Taney, Chief Justice of the United States. By Kirwan." Published by Harper & Brothers. 12mo. pp. 272. The present volume is "the first fruit" of the author's visit to Europe last year. He says in his preface:—

"Fatal to Popery as are the objections drawn from its doctrines, yet more fatal are those drawn from its external arrangements, its government, its despotism, its spirit, its legends, its relics, and its influence on the moral, social and political interests of the world."

*Putnam's Semi-Monthly.*—"Claret and Clive; or, from the Garonne to the Rhone. By Angus B. Reach," constitutes the latest volume of this popular series. 12mo. pp. 275. It consists of notes, social, picturesque, and legendary, by the way, on a tour in France.

*Etymology.*—"First Book of Etymology, designed to promote precision in the use and facilitate the acquisition of a knowledge of the English language, for foreigners." By Joseph Thomas, M.D. We refer to the title for precision, and to the first article we saw in the book as a sample of the aid which such a work is likely to afford in the acquisition of a knowledge of our language:—

BOLEO (βολεο, from βαλλω), to shoot, to throw, to put, to place. BLEMA (βλημα), BLEMAT-OS, a throwing or putting, something thrown.

EMBLEM—something PUT IN OR INLAID; something wrought in or upon. A symbolical picture

EMBLEMATIC, EMBLEMATICAL—*of or pertaining to* an EMBLEM; typical.

HYPERBOLE—something which OVERSHOOTS or exceeds the literal truth.

PARABLE—something PLACED BY THE SIDE OF or compared WITH another; a similitude; a fable.

PROBLEM—something PLACED or set FORTH. A question proposed.

SYMBOL—something PLACED WITH or associated with another. A sign; a type.

*U. S. History.*—"A Manual of History of the United States, for the use of schools. By David B. Scott. Published by C. Shepard & Co., 152 Fulton-street. 18mo. pp. 157. A plan for teaching history catechetically.

*Anti-Malt Law.*—"Bible Temperance against ultra Teetotalism." By Sheldon Buckingham. Published by Angell, Engel & Hewitt, 1 Spruce-street. Pamphlet. pp. 128. The object of the writer is to prove from Scripture "that alcoholic beverages promote health, and are consistent with piety." We know of a certain D.D., who was arguing in favor of slavery as an institution of God, while at the same time he was seeking to get away from it, because, somehow, it did not work well in South Carolina.

*Brace's Hungary.*—"Hungary in 1851; with an experience of the Austrian Police." By Charles Loring Brace. Scribner, publisher. 12mo. pp. 419. With six lithographic illustrations, drawn with uncommon spirit and skill. Dedicated, very properly, to the Hon Charles J. McCurdy, Charge d'Affaires for the United States to Vienna. "Our traveling correspondent" has foregiven the results of his uncommonly interesting visit to the Magyar land, in a more systematic and complete manner than it was possible for him to do in his letters, which were always written under pressure and for the occasion of the moment.

*Sir Thomas More.*—"The Household of Sir Thomas More. *Libellus a Margaret, More, quindecim annos nata, Chelseæ inceptus.* Published by Charles Scribner, 148 Nassau-street. 12mo. pp. 174. A pretty companion for the Journal of Mary Powell Milton.

*Methodist Register.*—Rev. H. J. Fox, Hartford, proposes to publish a Quadrennial Register of the M. E. Church, to contain the doings of the coming general conference, and all the proceedings and statistics of the M. E. Church, together with some statistics also of other denominations.

*Alice Carey.*—"Lyra, and other Poems." By Alice Carey, author of "Clovernook." Published by Redfield, Clinton Hall. 12mo. pp. 180.

*Uncle Tom's House*, No. 1.—In London, the first impression of 25,000 copies was swept up by the trade at once; 20,000 were put to press immediately after, which have been nearly disposed of. This is a little more than Uncle Tom has done.

*Advocate and Journal.*—The official paper of the M. E. Church, published at $1,25, has a circulation of 25,900, and has yielded the last year a profit of about $3,500.

*Uncle Tom.*—One of the puffs is in the Portland *Inquirer*. The editor says:

"Our waders will please excuse any omission this week, for we are reading Uncle Tom."

*Fairchild.*—"The New Doctrine of Clerical Privilege. An address delivered in the Tremont Temple on the 26th and 27th of January, 1852. By J. H. Fairchild, pastor of Payson church, South Boston." Pamphlet, pp 60. Sold by Redding & Co., Boston.

*Religious Liberty.*—"The Alleged Failure of Protestantism: a sermon preached in the Unitarian church at Washington, on Washington's Birthday, Feb. 22, 1852. By Henry W.

## Editors' Cable.

CHARACTERS IN THE GOSPELS, ILLUSTRATING PHASES OF CHARACTER AT THE PRESENT DAY. By Rev. E. H. Chapin. New York: Redfield, Clinton Hall. 1852.

This book is remarkable as an illustration of the inefficiency of fine mental endowments and culture, of a chaste and vigorous eloquence, and a pure and earnest morality in promoting the love of religion, when unaided by a belief in the sanctions of eternal retribution. Whether the author disbelieves in such sanctions we cannot tell from anything that appears in this volume; but he ignores them just where they are needed to give force and completeness to his precepts of morality. For an age prior to the Christian era such a treatise on morality would have been a perpetual wonder; no satire of Juvenal excels it in pungency; hardly an essay of Cicero or of Seneca surpasses it in beauty and force;—but for the nineteenth century of the Christian era, an exhibition from the pen of a Christian minister of a morality more pure and more perfect than that of ancient sages, which nevertheless does not go beyond theirs in the tone with which it invigorates and the sanctions by which it urges and commands, so far from being a wonder of acumen and strength, is only a wonder of weakness. Grace, beauty, point, wit, eloquence, a pure morality, these all are embraced in this little volume; here are the highest dissuasives from vice and irreligion that can be drawn from physical and temporal considerations; here too are the most glowing pictures of virtue and piety as traced in their natural effects; but there is withal a great want throughout the book; the want of that sublime and awful pressure with which the precepts of morality and the duties of religion are brought to bear upon the conscience from the consideration of their relations to eternity, and of the unalterable results in weal or woe, of men's actions here. All that the author has said is well said; we go with him heartily as far as he goes—hardly dissenting from a word—but he stops far short of the grand impression that the Bible ever makes when it presents such truths as those with which he deals. Thus he depicts in strong colors the mean, worthless, wretched life of the sensualist, and his cheerless and remorseful death; but he intimates nothing of his future, nothing of the necessary consequences of such a life in the hereafter. On the bed of death he leaves him, racked with disease, and tormented with memories of wasted hours, but with no fears of future recompense: and loathsome as the picture is, one is almost ready to exclaim, "Well, what matters it that a few years are thrown away upon sensual pleasure if an immortal life remains when the soul shall be delivered from the body?" Sometimes the reality of future retribution appears to gleam athwart the mind of the author, but if he had any such conviction he has made no use of it even as a supplement to his argument.

The author is no materialist. "The great facts," he says, "that lie at the foundations of morals and religion, are not to be decided by callipers and dissecting-knife. There are phenomena in our being, not revealed in the 'Gospel of digestion'—there are tides and currents in human nature not mapped out on the globe of the brain."

The author is no neologist. He gives a strong and convincing argument for the reality of miracles, and rebukes every form and phase of skepticism. He is an honest, earnest, thinking man; but his system of belief needs to be pervaded with the one grand and comprehensive conception of a righteous moral government over men—surrounding, penetrating all—that meets men here with its law, and will meet them hereafter with its rewards and its penalties.

The topics treated in the book are, *John the Baptist, the Reformer; Herod, the Sensualist; Thomas, the Skeptic; Pilate, the Man of the World; Nicodemus, the Seeker after Religion; the Sisters of Bethany.* These are used as prevailing types of character in our own day.

We give a few specimens of the talent of the author for descriptive touches of character. Speaking of the various classes of sensualists, he says, "Then come a large class who alternate between a swift horse and a brandy bottle—who in fact present a parody or perversion of true life. For they subvert reason and crown the appetites. They give their evanescent thoughts to serious matters, and their most strenuous efforts to light ones. While, with an eccentricity apparent in no other object in nature except the night-blooming Cereus, they open at dark, and keep shady during the day—rounding off what they call '*life*,' by lopping against the lamp-posts at midnight, and going to bed with a headache in the morning." Again he describes the stripling who affects to imitate genius by his excesses as one that "exhibits little of Sheridan save his recklessness, and nothing of Byron except the gin and water." The fashionable sensualist is described as one "whose propriety is but the thin foil of conventionalism, and whose morality is only the exhalation of an Æsthetic culture."

The book is a good one, but we wish it were better.

PATMOS AND THE SEVEN CHURCHES OF ASIA, together with places in the vicinity, from the earliest records to the year 1850. Compiled principally from the MS. journals of Rev. Josiah Brewer, Missionary to Asia Minor. By John W. Barber, author of Conn. and Mass. Hist. Collections, &c. Bridgeport, Ct.: Bradley & Peck. 1851.

We should have long ago commended this book to the favorable attention of our readers, had not our copy accidentally passed out of our possession. Having succeeded in reclaiming it for a season, we take pleasure in transcribing the title, and in communicating those impressions concerning the volume which a new examination of it has revived and confirmed.

Mr. Brewer, the principal author of the work before us, was employed in all a little more than ten years as a missionary in Greece and Turkey. Nine years he resided in Smyrna, during which time he made occasional journeys in various directions from that center. His mission, from first to last, was chiefly to the Greeks; but his residence at Smyrna, and his tours through Asia Minor, brought him into a familiar acquaintance with Turks and Armenians and with all classes of the inhabitants. Of course this book which embodies the results of so long an acquaintance with the country and the people which it describes, differs not a little from ordinary books of travels. Many a traveler runs over a strange country, so ignorant of the language as to be incapable of holding any intelligent intercourse with the people, and then sits down at home to write out his recollections not only of topography but of manners, customs, ideas, government and religion. Such is not the character of this book.

And yet, we ought to say, it is in some respects a book of humble pretensions. It is written not so much for scholars and antiquarians, as for the multitude of ordinary readers. Mr. John W. Barber, who has had some experience in the business of getting up books for an extensive popular circulation, has made good use of Mr. Brewer's materials. The result is a very readable and very instructive volume—a book equally in place on a clergyman's study-table or among the few volumes of the humblest family library.

We hope that the sale may be such as to afford a handsome remuneration to the author, who having spent the prime of his life in distant missionary labors under many discouragements, is now laboring to serve another generation in his native country.

THE BIBLIOTHECA SACRA, for April, is a valuable number, presenting somewhat more than the usual variety of topics, and with more of a practical bearing than is sometimes apparent in its discussions. This is true especially of the two concluding articles, on "The Practical Element in Christianity," and on "The Idea of Religion." There is a valuable compilation of Select Theological and Literary Intelligence at the close of the number—a feature of the *Bibliotheca* that greatly enhances its value to the Biblical scholar. We observe however that some of the intelligence is altogether too *late* for a work of such reputation. Thus we are informed in this current month of April 1852 that "the second and last volume of Dr. Traill's translation of the 'Jewish War' by Josephus has appeared" from the English press. Now we imported this volume last *July*, and the *Bibliotheca* gives us information at least nine months old. Our friend *Wiley's* foreign lists, which any one can obtain for the asking, and Mr. Norton's *Literary Gazette*, keep us better posted up with reference to such matters. Still the literary announcements of the *Bibliotheca*, especially with reference to works published in Germany and Switzerland, and the brief indications of their value to the student, are in the main as useful and as complete a summary in this department as comes within the reach of American readers.

We regret to be obliged to take exception to the tone of some of the "Notices of New Publications." Of course we would not object to genuine wit or satire, or to vivacity and smartness in such a review, especially when associated with the accurate and varied scholarship of the writer of the notices now referred to; but the coarse, homely, Luther-like drollery, that would enliven an evening coterie of *literati*, is hardly in keeping with that sedate and polished criticism that has heretofore characterized the *Bibliotheca*.

While so many unaffiliated voices and pens are eager to praise Dr. Beecher and his works, it seems superfluous for "C. E. S." to anticipate his posthumous eulogy; and while the land is resounding with the praise of "Uncle Tom's Cabin," and the press is groaning under the demands of the public for the book of the age, it seems superfluous—though it may be pardonable—for the same writer, over his known signature, to "make his bow profoundly to the numerous fruit-bearing branches which have grown from the old [Beecher] trunk." This, however, is a mere matter of taste, and we would not be hypercritical. Success to the *Bibliotheca*, including its new, funloving contributor, who expresses laughter alike from the fogs of transcendentalism, and the dry roots of Arabic.

WHEAT OR CHAFF? By the Rev. J. C. RYLE, B.A. New York: Robert Carter & Brothers. 1852.

Mr. Ryle may be called an American revival preacher in the heart of the English Establishment. Nothing could excel the clearness, the pungency, the earnestness, the pathos, and the practical force of his dealings with the conscience and the heart, or the spiritual and evangelical character of his presentations of the truth. His former work, "*Living or Dead*," has already passed to a third edition in this country, and this no doubt will find equal favor with those who love the searching truths of the Gospel or who would arouse the slothful in the Church to self-examination and to a realization of the spiritual life. We commend this work, like its predecessor, as a book of practical godliness that every person interested to know his own spiritual condition would do well to read. There is a valuable chapter in the book, on the training of children.

Messrs. *Carter and Brothers* have issued a fine edition of CHRIST OUR EXAMPLE, one of the choicest works of Caroline Fry. The value of this edition is greatly enhanced by an autobiography of the youth of the authoress, followed by letters illustrating her closing years. This is a sketch of surpassing interest—one of the most remarkable developments of religious experience upon record.

The last number of *Putnam's Semi-Monthly Library*, is entitled *Claret and Olives*, and contains pleasant notes of a tour through the region of the Olive and the Grape from the Garonne to the Rhone, by Angus B. Reach. The book is commended to readers by way-side and by fire-side, as affording agreeable entertainment for an otherwise listless hour.

For the Independent.

### MATHEMATICS AND MACHINES.

Mr. S. P. Andrews, well known as a most versatile and acute reasoner, claims (see Appleton's *Mechanic's Magazine* for April, also *N. Y. Tribune* of last fall) that he has demonstrated several laws in relation to revolving bodies, of unusual importance. It would appear that Messrs. Sawyer and Gwinn are the discoverers of these laws, and the inventors of a certain "engine" designed to apply the same usefully. The partnership is like that of Moses and Aaron—one party ascertains the truth, the second proclaims and advocates it. The united labors of the three gentlemen have gained no little notoriety of late. Their experiments are very beautiful, their reasonings unanswerable, and their "engine" omnipotent—that is, will be when built. The name chosen by the inventors for the engine is *Sawyer and Gwinn's Static Pressure Engine*, decidedly a good name. We trust the engine may have a "*run*."

Passing by the reasonings set forth by Mr. Andrews as being too long, if not too hard to answer, a statement of the essential features of the "engine" above named will prove interesting, if words without diagrams can make it intelligible to the reader.

Imagine, reader, a good large tin blacking-box, say four inches in diameter and an inch thick. Put on the cover tight. Then make a round hole in the very center of the bottom, and insert a tin pipe as big as your finger and six inches long. Plug the lower end and sharpen it like the peg of a top. Also solder the stem or spindle on to the top of the box, like the stem of a humming top. Now we have a decidedly unique toy—a hollow-pegged, tin-bodied, stiff-necked top, ready to spin. However, as it will not spin very steadily on so long a peg, we will put it in a frame to hold it steady, and then spin it by a crank, or by a string wrapped around the stem, as boys do when they use a "handle top."

Now fill the box and the hollow peg with a heavy liquid—mercury. (Of course in practice this apparatus must be of iron, for no *tin* ware or soldered joints can retain mercury within bounds.) Put it in the frame and whirl it. Whoever saw a wet grind-stone whirling, knows that the mercury will seek to escape through the rim of the box; not through the top or bottom, but through the rim.

Now lastly, place the whole apparatus upon a soup-plate of mercury, so that the bottom of the hollow peg may be *submerged*—for we *can* "submerge" things even in soup-plates, though it is an ocean word. Now make some holes in the *side* of the peg near the point, to let the mercury run IN if it will, and numerous holes in the rim of the box to let it OUT when it so inclines.

Now stand out of the way—spin! and lo! the mercury rushes up the central tube and flies out at the rim, and in a jiffy this "centrifugal pump" has emptied the soup-plate, and there 'tis all over the table, harder to gather up than water. The "engine" of Messrs. S. & G. is better than this. It catches the mercury as it escapes and returns it to the soup-plate. * * * * * * *

The books and the whirling stars of heaven tell us—

1. That if you double the power that spins a top or a star, the speed will be doubled. Triple the power and you triple the speed, &c. But they tell us also—

2. That a doubled *speed* gives a quadrupled centrifugal force; a triple speed gives a ninefold c. force, or in general terms, by whatever number you multiply the speed, the c. force will be multiplied by the square or 2d power of that number; *e.g.*; increase the speed or power (disregarding friction and atmosphere) 100 times, and the c. force shall be increased 10,000. And the books and stars tell the truth. No one can deny it. * * * * * * *

Here then, let us spin our top once more, twenty times as fast as we did. The mercury will fly out *four hundred times* as fast and as far as it did. It's a pity we cannot harness up this wasteful, spiteful centrifugal power; it *grows* so fast. We only increased the pull on the "top string" *twenty* times, and the c. power has shot up to *four hundred!*

"S. & G.'s Static Engine" *intends* to do this. It is a very simple device. An arrangement, in short, by which the mercury escaping at the *rim* of the wheel shall be replaced by mercury from the center, and yet as it escapes impress its full momentum upon machinery! This momentum of the escaping mercury is then the new and useful mechanical power which the engine of Messrs. S. & G. evolves. * * * * * *

The demonstrations given by Mr. Andrews are unanswered. So testify very many competent judges, among them the editor of the *Mechanic's Magazine* (*q.v.* April, 1852). * * * * * *

The gist of the question may be made briefly apparent thus:

1. The engine manifestly does evolve a centrifugal tendency that increases by far greater than the ratios by which the rotative power (applied to the crank or "top string") is increased.

2. The engine (on paper) does plainly show how this power may be applied.

3. Mechanics affirm, and the professors (Loomis and others) TRY to prove, however, that all this new power is consumed by the increased difficulty of spinning the top, when the mercury is allowed to circulate and escape as we have described. *The mechanics are right*, whether the professors prove it so or not. At present, however, Andrews is a Goliah, *threatened* by many Davids, yet not slain. * * * * * * *

As a matter of fact the "engine" is a mechanical illusion. The power evolved is *all of it* contributed by the "top string" or crank. *Rotation, if it evolves a new momentum, is retarded by just the same quantity.* The wheel, when the mercury is allowed to escape and circulate, will *not* turn as freely or as easily as when the mercury is confined. Admitting (for it cannot be denied) that the latent, imprisoned centrifugal *tendency* of a mill-stone is no tax upon the rotating power, it by no means follows that an overt, active centrifugal *motion* is equally gratuitous. When water escapes from a grind-stone or mercury from the rim of the "Static Pressure Engine," the momentum of the revolving disk is diminished by a quantity precisely equal to the momentum of the liquid that escapes. The illusion, then, lies in confounding centrifugal *tendency* with centrifugal *motion*, and reasoning upon them as *equivalent* terms.

A charged rocket lies still. It costs nothing to hold it still. The explosive gases which are to hoist it are under bonds. Chemical affinity has compressed them, bound them. They are *solids*—gunpowder. *Dissolve* these bonds by fire and the thing "goes up like a rocket."

Just so the centrifugal *tendency* of a mill-stone, iron-bound, will not retard the rotation. But let it have vent, as in the "Static Engine," and the centrifugal *motion* will retard the rotation, and therefore is not a gratuity of nature.

A. S. P.

For the Independent.

### SUNNY SIDE AGAIN.

We have been not a little amused with the sundry remarks, elicited by our brief notice of "Sunny Side."

The sensibilities of "Aaron" seem touched by our suggestion "that the ladies of the present day are not trained to all the self-denying duties of domestic life, as were their grandmothers;" and we are led to infer, that in his view, Mrs. "Aaron," and the sisterhood in the "hill country of New England," have been scandalized. Our apology is: "there are exceptions to all general rules." If he is a favored one in this particular, we hope he will cherish no resentment toward us, if we still adhere to the opinion expressed in our former communication.

We commend to his sympathy and aid, "Elenzer," who, we judge from the tenor of his remarks in *The Independent* of March 31st, is looking somewhat imploringly to that "hill country." However skeptical we may be, we sincerely hope his faith, though now "as a grain of mustard seed," may be strengthened and speedily become "*practical*." He has abundant encouragement in "Aaron's" assurance, that the boon can be had for the "*asking*."

As to our "brother Phœbus," who was "distressed above measure," at our want of religious sensibility in calling "Sunny Side" a *gem*, we have to confess to a conscience less acute and tender than his own. It did not occur to us that while we expressed our admiration of the simplicity and naturalness of the story, we should be considered as indorsing every scene in it, as our exponent of what was right, and what wrong. Had all the characters in that drama been absolutely perfect in their development, it would have been far from being a gem—because unnatural. Its chief attraction lies in the fact that it is true to nature—that is, to the best phase of human nature—"sanctified but in part."

We beg "Aaron" and "Phœbus" to accept our apology, and thus be consoled under our unintentional inflictions.

We are glad to learn from "L. L." that other phases of ministerial life, by a pastor's wife, will shortly be given to the public. If her own personal experience in the country, with her observation of others in similar circumstances, forms the basis of her narrative, we can bespeak for it a favorable reception, and hope from it good and permanent results. A profound ignorance, or a wicked insensibility, prevails extensively on this subject. The public need to be enlightened and aroused, and we think an honest, but glowing picture of the hardships and trials of ministers, and their families, will do much to secure this object. As we would have it truthful, let in upon it all the "*sun-shine*" they have, and reveal the sources from which *it* emanates—we will not, however, anticipate the "*Pastor's wife*"—but hope that her efforts will have a tendency to remove evils which have hitherto been felt and deplored only by a few. Do not the purity and extension of Christ's Church—the honor and permanency of the Gospel ministry—common justice and humanity—all demand a remedy? PHEBE.

### AN INVOCATION.

BY REV. HENRY D. MOORE.

Come, Spirit! linger near my inner soul,
And sweep sublimely with Thy great control
Its slumbering strings. With accents mild,
Awake the rapture of Thy wandering child;
Or startle me with all Thy terrors wild,—
Like storm-swept melody round ocean's shore,
Which rolls its deep-toned anthem evermore.

Say, wherefore, dost Thou stay? O! come and bless
My close communings with Thy fond caress;
Infold me with Thy wings, and to the shrine
Of Heavenly Beauty lead. My soul entwine
With wreaths of unformed song; and Oh! be mine
The matchless impulse of Thy burning soul,
While from my panting spirit numbers roll.

PHILADELPHIA, April, 1852.

### The Orchard.

Plant among your trees; *plant among your trees*; then, after you have taken off your corn and other crops, you can look back upon your shorn field and see that in addition to the produce secured, you have the growth on your three or four acres of trees. In a few years you will begin to take more from the trees than you do from the land. They will grow fast and bear generously, if the land is all kept mellow for the roots, and sufficient nutriment is spread broadcast for the roots to feed upon.

Now take the level piece, where you have your young orchard, and go carefully to work with a steady team—don't hitch on the steers for this job—plow the land deep and well, manure it, broadcast liberally, work the manure down into the soil with a small plow or large cultivator, plant, hoe, till, and your trees will grow like the corn itself. You will caution the boys in dropping the corn not to plant a kernel within six or eight feet of the trees. They need sun and air, and grow better when nothing else grows very near to them.

Just read what the late Mr. Cole says in the "American Fruit Book":

"Mr. Moses Jones, of Brookline, in this vicinity, a most skillful cultivator, set 112 apple trees, two rods apart, and peach trees between, both ways. The eighth year he had 228 barrels of apples, and in a few years from setting the trees, $400 worth of peaches in one year; and the best of the story is, that large crops of vegetables were raised on the same land, nearly paying for the manure and labor. The tenth year from setting, many of the apple trees produced four or five barrels of apples each, the land still yielding good crops of vegetables."

From the Pennsylvania Freeman.

### Our Other Home.

Yesterday I preached on Heaven. A delightful theme, which I hope I did not profane. O how little Christians think of their Home! If you and I reach that world of love, we will wonder at former indifference to it.—*Letter from Rev. T. L. Cuyler.*

My friend and preacher of the Word,
In love rebuking every crime—
Fighting the battles of the Lord
In manhood's early prime—

'Tis well what time the warfare's dust
Is gathering on thy ringing mail,
To lift the eye of hope and trust
To joys that never fail!

O, visions of that "Land of Rest,"
How sweet their lambent glories come
When sorrows tell the anguished breast,
"This world is not thy Home!"

How softly then we hear the tone
Of hallowed Siloah's waters flowing—
And see around our Father's throne,
Our angel loved ones bowing.

All honor to that Father's name
For every kind assurance given,
That all the pure and good may feel
An earnest here of Heaven.

And those who hear his earnest calls,
And His appointed watchers stand,
Around their steps a glory falls,
Bright from the Better Land.

O, let our watchful labors be
For Truth, and Love, and Wisdom given,
That more of Heaven on Earth we see,
And more of Earth in Heaven!

BRISTOL, 3d Month, 1852. S. S.


### ROBERT CARTER & BROTHERS,

285 BROADWAY—HAVE JUST PUBLISHED:

1. THE REVELATION OF ST. JOHN—Expounded for those who search the Scriptures. By Rev. E. W. Hengstenberg, Professor of Theology in Berlin.
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### SHIMEALI'S END OF PRELACY.

*Second Edition now Ready.*

END OF PRELACY; or, Prelatic Ministerial Parity and the Non-Efficacy of Sacramental Grace, *versus* the Romanism of the Prelatical Dogma of an Unbroken Succession, and its cognate, Sacramentarianism, Papal, Tractarian, and High and Low Church. By Rev. R. C. SHIMEALI. 8vo. pp. 520.

"It is, in brief, an attempt to detect in all the forms and peculiarities of Episcopacy, whatever type it wears—for the unity of the church is at least a many-sided unity—the distinguishing characteristics of Popery. Mr. Shimeali has spent the best advantages for a careful study of the subject. He was one of the Oxford Tract men, and was ordained by Bishop Doane. He set out to raise a note of alarm against them. During his career as an Episcopalian minister, he was active and zealous in behalf of Low-churchmanship and against Romanizing views, and as we now see, laid Popery of High-churchism. If there was any freedom from the taint of Popery to be found, he was in precisely the place to find it. He has narrower made it the earnest study of years, and has performed prodigies of navigation in the dead sea of patristical lore, through stagnant waters and malarious atmosphere enough to have suffocated an ordinary student; and the result of his explorations as here gathered, is proof at once of his learning, of unrivaled salubrity and beauty. This initiation will combine three departments—one specially curative, two educational, and all subserving the purposes of healthy physical and intellectual development.

Patients will be received during the whole year for Water Cure Treatment, upon previous application and consultation.

A class of young ladies will begin a course of thoroughly practical, moral and intellectual education, on Physiological principles, on the first Monday in June, and continue twelve weeks. Our pupils will have whatever Hydropathic treatment they require, without charge; a full course of Gymnastic exercises, under competent instruction; lessons in walking and riding, and swimming, with fresh and salt water bathing; full courses of lectures on the natural sciences, especially on general, comparative and human anatomy and physiology; with mathematics, rhetoric, elocution, vocal music, and all the departments of a thorough education. The languages, music and drawing will be taught by competent professors. This department is also intended to answer the purposes of a Normal School for teachers who wish to introduce physiological principles and physical training in the instruction of youth.

The Medical School of the Institute for the education of qualified persons of both sexes in the science and practice of Hydropathy will commence its third term on the first Monday in November.

Circulars, with full particulars, terms, &c., of each department, will be furnished on application to Dr. NICHOLS, No. 91 Clinton-place, New York. 175-4t

### PARENTS

WISHING to obtain for their daughters a good School in the country, can hear of such a situation by calling on W. FRENCH, A.M., at his English and Classical Academy, 59 Bond-street, or a note left with E. FRENCH, 135 Nassau-street, would meet with a prompt answer. 175-3t*

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BOARDING SCHOOL, STAMFORD, CONN.—R. E. RICE, D.A.M., PRINCIPAL.—This institution is located in the village of Stamford, thirty-six miles by the N. Y. and N. H. Railroad, from the city of New York.

The next semi-annual session will commence on Monday, May 3d, and continue five months.

A personal interview can be had with the Principal at the bookstore of Messrs. NEWMAN & IVISON, 199 Broadway, April 6th and 20th, from 8 to 10 o'clock. A. M., and from 3 to 5 P.M., or he will call, April 5th, 6th, 20th, 27th, and May 4th, on those who will leave their address at the same place, or at WIGHT'S Hotel, No. 111 Broadway.

For terms, references, and other particulars, see Circulars at either of the places mentioned above.

Stamford, Conn., March 25, 1852. 173 6t

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CHALICES, GOBLETS, TANKARDS AND PLATES; also, Baptismal Fonts and Collection Plates, constantly on hand, a general assortment of housekeeping BRITANNIA WARE. Manufactured and for sale at 6 Barring Slip. 173-1y LUCIUS HART.

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FOR YOUNG LADIES—BY REV. S. HUTCHINGS AND MRS. HUTCHINGS, New Haven, Conn.

The Summer Term of this school will commence on the first Wednesday in May. It is the aim of the instructors of this institution to make it in all respects a pleasant and profitable home for theirdaughters.

TERMS.—For board and instruction in the English, classical and scientific studies, $250 per annum. For Day Pupils, $40 per annum.

REFERENCES.—Rev. Dr. Taylor, Prof. Kingsley, Prof. Porter, Rev. Dr. Bacon, Hon. R. S. Baldwin, Augustus R. Street, Esq., Asa B. Gardiner, H. Russell, Esq., *New Haven*. Rev. Dr. Hawes, Dr. Cox, *Brooklyn*. Rev. Dr. Adams, Rev. Dr. Hallock, Rev. Dr. Owen Rev. S. I. Prime, Gerard Hallock, Esq., *New York*. Hon. T. Frelinghuysen, LL. D., Pres. of Rutgers College, *New Brunswick, N. J.* Prof. C. Dewey, LL. D., *Rochester University, N. Y.* Pres. Hopkins, *Williams College*. Rev. Dr. Cooky, *Granville, Mass.* D. H. Little, Esq., *Cherry Valley, N. Y.* S. I. Andrews, Esq., *Cleveland, Ohio*. Rev. Dr. Anderson, Jas. A. B.C.F.M., and the Editors of Puritan Recorder, *Boston*.

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### HYDROPATHIC INSTITUTE.

AMERICAN HYDROPATHIC INSTITUTE—EDUCATIONAL AND THERAPEUTIC.—Dr. T. L. NICHOLS and Mrs. MARY S. GOVE NICHOLS respectfully announce that their Water Cure and Educational Establishment, after May 1, 1852, will be permanently located at Prospect Hill, Fort Chester, N. Y., one hour's ride from the city, on the New Haven Railroad, a place of unrivaled salubrity and beauty. This institution will combine three departments—one specially curative, two educational, and all subserving the purposes of healthy physical and intellectual development.

Patients will be received during the whole year for Water Cure Treatment, upon previous application and consultation.

A class of young ladies will begin a course of thoroughly practical, moral and intellectual education, on Physiological principles, on the first Monday in June, and continue twelve weeks. Our pupils will have whatever Hydropathic treatment they require, without charge; a full course of Gymnastic exercises, under competent instruction; lessons in walking and riding, and swimming, with fresh and salt water bathing; full courses of lectures on the natural sciences, especially on general, comparative and human anatomy and physiology; with mathematics, rhetoric, elocution, vocal music, and all the departments of a thorough education. The languages, music and drawing will be taught by competent professors. This department is also intended to answer the purposes of a Normal School for teachers who wish to introduce physiological principles and physical training in the instruction of youth.

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### ALGER INSTITUTE,

A BOARDING SCHOOL FOR YOUTH, CORNWALL, CT. W. R. GRISWOLD, A.B., PRINCIPAL.—This institute is designed to prepare youth for business, or to enter any class in College.

The unsurpassed valley which has been selected as the site of this institute, is distinguished for the beauty of its scenery, its healthfulness, and happy freedom from all local influences, that are calculated to defeat the ends of a course of mental and moral training.

Spacious, commodious and elegant buildings have been erected with express reference to the purposes of the Institute, so that the Principal will receive all the members of the school into his own family, and have them at all times under his personal inspection and care.

The two great objects of education are kept constantly in view, viz., 1st, To strengthen and develop the intellectual and moral powers; 2d, To furnish the mind with useful and entertaining knowledge. The pupils are taught to think for themselves, and understand thoroughly what they learn.

All the intercourse of the scholars with each other is regulated by the law of kindness. They are also treated with uniform kindness by their instructor, this being consistent with all the firmness requisite for good government.

Modern languages are taught by accomplished native teachers. Lessons in Drawing and Music given, if desired. The Summer Term will commence on the first Wednesday of May, and continue five months.

Circulars giving a full description of the school, with references, &c., may be had of the Principal, and at the office of the *Youth's Cabinet*, 118 Nassau-street, N. Y. 173-1f

### YOUNG LADIES' ACADEMY.

NORWICH, CONN.—C. B. WEBSTER, A.M., PRINCIPAL. This institution, located in one of the most beautiful towns of New England, has been in successful operation during the last six years. The Principal is now prepared to receive six or eight young ladies into his family, where he offers his constant care and interest for their physical, mental and moral welfare. No effort will be spared to provide for the young such a home as shall merit the confidence of parents and guardians.

Pupils are received at any time during a session.

TERMS.—For board, washing, &c., and for tuition in all the branches of a thorough English education, with Latin and French, $200 per year, in quarterly payments.

REFERENCES.—*Norwich*—Rev. Alvan Bond, D.D., Rev. H. P. Arms, Rev. Wm. P. Morgan, Rev. Charles F. Abbott, William Williams, Esq., L. F. S. Foster, Esq. *New York*—Rev. Henry T. Cheever, Rev. G. B. Cheever, D.D., Donald G. Mitchell, Esq., Timothy T. Baker, Esq.

It may be stated for the information of those parents who may wish to place their sons and daughters near each other, that there is also a family Boarding School for boys under the charge of Rev. CHARLES E. ABBOT, well known as a successful teacher.

Norwich, March 22, 1852. 173-6t

### BOARDING SCHOOL FOR BOYS,

AT NORTH STAMFORD, CONN.—The Summer Term of this school will commence on Monday, the 3d of May, and continue 22 weeks. This school is in a pleasant, healthy, and retired location, far removed from bad influences, six miles from Stamford depot, New York and New Haven Railroad. Boys intrusted to the care of the Principal will be *constantly* under his supervision.

For circulars, with references, to be had at the bookstore of CADY & BURGESS, 60 John-street, New York, or of the Principal,

ERASTUS E. SCOFIELD.

North Stamford, April, 1852. 175-4t*

### BOARDING SCHOOL FOR BOYS,

TAUGHT BY REV. E. S. HUNTINGTON.—This school is situated on Deer Hill, in the pleasant village of Danbury, Conn. The Summer Term will commence on Monday, May 3. Circulars can be had at the store of Messrs. LEARY & CO., No. 4 Astor House, and of Messrs. GRANNISS & STEWART, No. 96 Maiden-lane. 175-3t*

### THE PAVILION FAMILY SCHOOL,

HARTFORD, CONN, will commence a new session of 22 weeks on Thursday, April 29th. In this school are taught all the common and higher branches of education, including Book-keeping, and the ancient and modern languages. Pupils are preferred between the ages of 8 and 14. Circulars forwarded at request.

I. BIRD, Principal.

REFERENCES.—S. E. Morse, Moses Allen, A. G. Phelps, Fisher Howe, O. Bushnell, Esqrs., Rev. W. A. Hallock, Rev. Dr. Brigham, New York. 173-8t*

### LYON'S CLASSICAL

AND COMMERCIAL BOARDING SCHOOL FOR YOUNG GENTLEMEN.—THE IRVING INSTITUTE, TARRYTOWN, N. Y.—The location of this institution is unsurpassed. Tarrytown being one of the oldest and most agreeable towns in the Union, distinguished for its salubrity and healthfulness, and many times a day by the Hudson River Railroad. The site is less than half a mile from the depot, and commands some of the most charming views of the valley of the Hudson. The edifice is commodious, comfortable and well-adapted. The grounds, quite retired, embrace several acres, including a fine grove, a play-ground, gymnasium, &c.

The Principal is assiduous in his regard for the moral welfare, the physical comfort, the intellectual improvement, the manners and personal habits of his pupils. A daily record, having respect to each of these interests, is kept, an abstract of which is forwarded to the parent, at the close of every month. Tutors and pupils reside in the family of the Principal, partaking of the same food, under the same roof, and constitute in all respects one family. Pupils will attend the church designated by the parent, if practicable.

The Principal has had long experience, and is aided by competent tutors. Instruction is communicated in the branches preparatory for College or business; for professional or practical life.